

“We sent thee not, but as a mercy for all
creatures”

Life of Muhammad
(Sal-lal-laho ‘Alaihi Wa Sal-lam)

LAST OF THE PROPHETS ORDAINED AS
A MERCY UNTO MANKIND



FAZALE KAREEM

Contact

Fazale Kareem at Karachi, Pakistan Mobile No. 092-300-2565845
or

Mail at: fazalekareem@yahoo.com

“We sent thee not, but as a mercy for all creatures”

Life of Muhammad

(Sal-lal-laho ‘ Alaihi Wa Sal-lam)

Fazale Kareem

M.A. (Economics)

M.A. (Mass Communication)

M.A. (International Relations)

M.A. (Political Science)

M.A. (Islamic History)

LL.B, LL.M.

NBF 1st Print: 2000 – 1000 Copies

Code No. GBOR/P/700/1000

Printed by S.M Printers Karachi, Pakistan.



**National Book Foundation,
Pakistan,**

Islamabad

Lahore – Rawalpindi – Multan- Karachi- Sukkur – Peshawar - Quetta

CONTENTS

FOREWORD

V

PREFACE

VI

CHAPTER-1

13 - 51

Arabia: Geographical Position • Pre-Islamic Arab Civilization • A Global View of Islam • Christianity in the Sixth and Seventh Centuries • Gautam Buddha Persia • Melting Pot of Civilization • Buddhism in India (250 B.C.)-India • Emergence of Islam • Spiritual: Condition of Christianity • Social Debasement of Arab Society • Sanctity of Mecca • Political Condition of Arabia • Abdullah son of Abdul Muttalib-Father of Prophet Muhammad (S.A.W.).

CHAPTER-II

21 - 52

A Prophet is born- Birth of Muhammad (S.A.W.) • Muhammad's youth • Personality of Muhammad (S.A.W.) • Some super natural occurrences in Muhammad's life • Reconstruction of Ka'bah • Children of Muhammad (S.A.W.) • In Quest of Truth • First Revelation 610 A.C • Waraqah Ibn Nawfal, the Qureasyshite • Salat – Islamic Mode of Worship • Muhammad's mission takes off • Invitation to join Islam • Resolution of Abu Talib to defend Muhammad • Conversion of Hamzah • Emigration to Abyssinia • Conversion of Umar ibn Al Khattab • Temptation of wordly honours – delegation of Utbah • Abu Jahl Vows • Companions of the Cave • Quraysh Consult the Jews • Pagan Goddesses – The false story of Muhammad's reconciliation • Proclamation of Social Boycott of Banu Hashim and Banu al Muttaib • Social and Economic Boycott • Annulment of the Boycott • Return of the Exiles • Abu Jahl Humiliated • A Wrestling Bout • Male off Spring of the Prophet • Al Isra or nocturnal ascent of the Prophet • The year of Sadness • Persecution Intensified • The Prophet turns for help to Taif.

CHAPTER-III

53 - 60

• A Ray of Hope from Yathrib • First Pledge of Aqbah • Jews and Arabs in Yathrib • Second Pledge of Aqbah – Thirteenth year of the Prophet's Mission • The Quraysh and the Aqbah • Emigration to Yathrib • Conspiracy to Murder the Prophet • Plot Foiled • Miracle in the Cave • The Hijrah • The Prophet of Quba • The Prophet Acquires a Plot for the Mosque • The Call to Prayers • Muhammad (S.A.W.) Elected Chief of Banu Najjar.

CHAPTER-IV

61 - 66

• Prophet Muhammad (S.A.W.) in the role of Statesman and Nation Builder • Charter of Rights – The new constitution • Construction of Madinah • Text of Constitution.

CHAPTER-V

67 - 87

• Wars for Survival and Self Defense • Fighting for Survival • Battle of Badr • Prisoner of War • Effects of the victory at Badr • Battle of Uhud • The Burial of the Martyrs • Expulsion of the Jewish tribes – Banu Nadir expelled • Prophet's secretary – Zayd ibn Thahit appointed • The Battle of the Ditch • Campaign Against B. Qurayzah • Proclamation of Pilgrimage • Covenant of Ridwan • The Armistice - Treaty of Hdaybiyah • Abu Jandal son of Suhail ibn Amr • The Expedition to Khybar • Plot to Poison the Prophet • Jews in the Midst • Treatment of Jews by the Arabs • Fidak • An episode concerning humanitarian aid to the Makkans during a famine • Pilgrimage fulfilled • The Prophet marries Maymunah and Khalid enters Islam • Expedition to Muatta • Quraysh violates the pact.

CHAPTER-VI

88 - 94

- The Conquest of Makkah • Abu Sufyan Meets the Prophet – Professes Islam
- Prophet Muhammad Enters Makkah • Prophet in the House of God • The Prophet Destroys the Idols • The Battle of Hunayn and Siege of Taif • The Raid on Tabuk
- Ali Left Behind in Charge of Madinah.

CHAPTER-VII

95 - 104

- The Year of the Deputations • Letter to Ruler of Egypt – the Roman Governor
- Letter to Herculius Emperor • Letter to Khusru Pervaz, Emperor of Pars (Persia)
- Letter to Pope of Rome • Letter to the Jews of Khaybar • Letters to the Chiefs of Aqba • Letter to the People of Maqna • Christians of Najran • The Pact with Najran
- First Letter to Negus, king of Ethiopia • Second Letter • Reply of Negus • Third Letter of the King of Ethiopia • Pilgrimage led by Abu Bakr.

CHAPTER-VIII

105 - 114

- Command to Fight the Polytheist • Farewell Pilgrimage • The Last Sermon of the Prophet Muhammad (S.A.W.) • What is Islam? Prophet Explains • Who are the Righteous? The Holy Qur'an Commands • Married Life of the Prophet • Prophet's Wives • Children • Veil and Chastity • Polygamy • Episode of Ali at Ghadir al Khumm – the Prophet owns Ali. • Punitive Expeditions • Impostors Claiming Prophet Hood • Orders Campaign Against Arab Tribes of Syria

CHAPTER-IX

115 - 121

- Prophet Falls Ill • The Last Moments • Next Morning Abu Bakr, the Caliph Elect
- The Succession and Burial • Ansars Meet in the Hall of Bani Sa'idah • Muhammad (S.A.W.) – the Greatest of Mankind – A Homage • Prophecies Concerning the Advent of the Prophet Muhammad (S.A.W.) • The Acts • Passages of Genesis Sixth •

BIBLIOGRAPHY

122

FOREWORD

My (late) revered father, Maulvi Muhammad Qasim Khan Saheb, of Hyderabad (Deccan, India) who was an eminent educationist, writer and scholar, was the first Muslim to bring out ‘An Explanatory Translation of the Holy Qur’an in a South Indian Language, - Telugu, the mother tongue of ninety seven million people of Andhra Pradesh, in the year 1944, along with a 200 – page Commentary explaining and discussing the teachings of Islam in a broader perspective of studies in Comparative Religion; between Islam and Hinduism and Islam and Christianity. The Hindu intellectuals and the religious elite of Andhra Pradesh paid him glowing tributes for his scholarship and his style in expounding the “Message of Islam” in a new light.

Sir C.R. Reddy, M.A. (Contab), the then Vice Chancellor of Andhra University, observed:

“Your Telugu translation of the Holy Qur’an is a work of the highest merit and deserves the highest publicity. The matter is of supreme importance, the style elegant, clear, impressive, your ‘Notes’ pointing out coincidences and harmonies and parallels between the Qur’an and the Hindu Scriptures are a monument to your scholarship and power of thought.”

In his Preface to the Second edition (1945) he said that he would bring out a ‘Biography of the Prophet Muhammad (S.A.W.)’ for providing a fuller appreciation of the Religion of Islam to the Telugu speaking public but due to disturbed circumstances he could not complete the work.

There is no dearth of Biographies of the Prophet Muhammad (S.A.W.) in English but this one has been written with a new angle and I hope that the readers will find the work more informative, more instructive, concise and handy. May Allah, the Most Merciful, Most Gracious, accept my humble contribution to glorify His Apostle. Amen.

Fazale Kareem

M.A. (Economics)
M.A. (Mass Communication)
M.A. (International Relations)
M.A. (Political Science)
M.A. (Islamic History)
LL.B, LL.M.

PREFACE

Prophet Muhammad (May peace be upon him) was the last of the line of the Biblical Prophet ordained by God and sent among the Arabs to preach the unity of God and the universal brotherhood of mankind. In the course of his preaching for thirteen years in Makkah he suffered persecution of the harshest type at the hands of pagan Arabs, the vilest of the people that ever lived on the face of the earth, but he faced them with humility, patience and wisdom. He was born in the noblest family of the elite tribe of Quraysh whose pre-eminence was recognized by the rest of the tribes of Arabia. The Quraysh tempted him with all kinds of riches and what more, kingship over them if only he ceased to condemn their gods and their idols which they and their forefathers had been worshipping. They sent an ultimatum to Abu Talib, the uncle of Muhammad. They went in person in a delegation a second time, and said: "you have a high and lofty position among us and we have asked you to put a stop to your nephew's activities but you have not done so. By God, we cannot endure that our fathers should be reviled, our customs mocked and our gods insulted. Until you rid us of him we will fight the pair of you until one side perishes." Thus saying they went off Abu Talib was deeply distressed, sent for his nephew and told him what his people had said. 'Spare me and yourself, he said. "Do not put on me a burden greater than I can bear." The apostle thought that his uncle had the idea of abandoning and betraying him and that he was going to lose his help and support. He answered, "O my uncle, by God, if they put the sun in my right hand and the moon on my left on condition that I abandoned this course, until God has made it victorious, or I perish therein, and I would not abandon it." Then the Apostle broke in to tears, and got up. As he turned away, his uncle called him and said, 'come back, my nephew,' and when he came back, he said "go and say what you please for by God, I will never give you up on any account." The apostle gathered strength and continued to call the people to abandon idolatry and believe in One God and, fear God and seek His forgiveness and piety, adore God who created you. Soon, Hamzah, an uncle of the apostle, converted to Islam and within three days of this event, Umar, an avowed enemy of the faith started from his home determined to kill Muhammad, but, dramatically changed his mind and forthwith presented himself before the apostle and converted to Islam. Umar was a fire brand, a leading notable commanding respect and obedience. The conversion of Umar and Hamzah (in the sixth year) of Prophet's mission added strength to the small community of the believers. Quraysh were now really felt alarmed lest Umar and Hamzah gain the upper hand over the Quraysh. More and more people were joining the fold of Islam. The notables of Quraysh gathered one day outside the Dabah and decided to send for Muhammad and to negotiate and argue with him. Muhammad appeared before them promptly. Now they wanted to tempt him with all sorts of worldly honors – even kingship over them if he abandons his faith. The apostle replied that he had no such aspirations; he sought not money, nor honour, nor sovereignty, but God had sent him as an apostle, and revealed a Book to him, and commanded him to become an 'Announcer and Warner.' He had brought them the messages of his Lord and given them good advice. If they took it then they would have a portion in this world and the next; if they objected it, he could only patiently wait. "They said: "if you won't accept any of our propositions, you know that our people are more short of land and water, and live a harder life than we, so ask your Lord, who has sent you, to remove for us these mountains which shut us in, and to straighten out our country for us, and to open up in it rivers like those of Syria and Iraq and to resurrect for us our Qussayy b. Kilab, for he was a true Shaikh so that we may ask him what you say is true or false. If they say that you are speaking the truth, and you do what we have asked you, we will believe in you and we shall know what your position with God is, and that He has actually sent you as an Apostle as you say. "Muhammad replied that he had not been sent with such an object, He had conveyed to them God's message. They could accept it with advantage, or reject it and wait for God's judgment." Then they resorted to silly talk and taunting asking him to seek something for himself instead of standing in the streets and work for his livelihood as they did or let the heavens be dropped on them to reduce them to pieces, adding: "By God, we will not leave you and our treatment of you, until either we destroy you or you destroy us."

One day, when an assembly of the Quraysh was sitting in the mosque Uthba b. Rabia who was a Chief, addressing the assembly said, “Why should I not go to Muhammad and make some proposals to him which, if he accepts in part, we will give him whatever he wants, and he leave us in peace? They all thought that it was a good idea. Uthba went and sat by the Prophet and said” O my nephew, you are one of us as you known, of the noblest of the tribe and hold a worthy position and ancestry. You have come to your people with an important matter, dividing their community thereby and ridiculing their customs, and you have insulted their gods and their religion, and declared that their fathers were unbelievers, and perhaps you will be able to accept. ‘The Apostle agreed, and he went on, “If what you want is money, we will gather for you of our property so that you may be the richest of us; if you want honour, we will make you our chief so that no one can decide anything apart from you; if you want sovereignty, we will make you our king; and if this ghost which comes to you, which you see, is such that you cannot get rid of him, we will find a physician for you.... “The Apostle listened patiently and then said: Now listen to me: He recited “Some verses from the Holy Qur’an that were recently revealed:”

**IN THE NAME OF ALLAH,
MOST GRACIOUS, MOST MERCIFUL**

“Ha – Mim.”

- 1- “A revelation from Allah, Most Gracious, Most Merciful.”
- 2- “A Book, whereof the verses are explained in detail.”
- 3- “A Qur’an in Arabic, for people who understand”:-
- 4- “Giving good News and admonition; yet most of them turn away, and do they hear not.”
- 5- “They say: “Our hearts are under veils, (concealed)” From that to which thou dost invite us, and In our ears is deafness, and between us and thee is a screen; So do thou (what thou wilt) For us, we shall do (what we will)
- 6- “Say thou; I am
But a man like you:
It is received to me
By inspiration that your Allah
Is One Allah: so stand
True to him and ask
For His forgiveness;
And woe to those who
Join gods with Allah.”
- 7- “Among His Signs are
The Night and the Day
And the Sun and Moon.
Adore not the sun
And the Moon, but adore
Allah who created them,
If it is Him ye – wish
To serve.”

After the recitation was over he placed his forehead on the ground in prostration. Then, he said: ‘Thou hast heard what you have heard.’ Then the apostle continued to recite it to him.

Uthba returned to his companions. They noticed that his expression had completely changed and they asked what had happened. He said that he had heard words such as he had never heard before, which was neither poetry spells nor witchcraft. “Take my advice and do as I do. I have heard will be blazed abroad. If (other) Arabs kill him, others will have riddled you of him; if he gets better of the Arabs, his sovereignty will be prosperous through him.” ‘They said. ‘He has bewitched you with his tongue. To which he answered, you have my opinion, you must do what you think fit.’

Afraid to lay their hands on the notables, the Quraysh turned their anger on the hapless poor and the deprived, most of them slaves, and subjected them to harsh and unbearable persecution. So savage that some of them lost their lives as a result of beating and privations. Abu Bakr interceded for some and bought seven of such most distressed slaves – of them being a woman subjected to serve and hard labour, and freed them all. Quite a few had lost their lives but none rescinded and turned away from the faith they chose. The Prophet was sorely distressed the plight of the Muslims and advised them to immigrate to Abyssinia. Eighty Muslims (left to take refuge in Abyssinia, led by Ja’far ibn Abu Talib, his cousin. It was during the fifth year of the Prophet’s mission. Negus, the Christian king of Abyssinia received them with kindness. The Quraysh rushed a deputation to get their extradition but the king refused after giving them a fair hearing, and assured the Muslims of his continuous protection.

In the seventh year of the Prophet’s mission, the Quraysh formed a League to impose a ‘social and economic Boycott’ of the descendants of B. Hashim and B. Muttalib – to which the Prophet belonged. The deed was hung in the middle of the Ka’bah to remind all the other Arab tribes of their nefarious obligation. The two tribes of B. Hashim and B. Muttalib whose chief was Abu Talib, the uncle of Muhammad, had not joined the new faith but he continued to protect his nephew in this hour of distress and trial, spoke of him with great admiration and appreciation of the sublimity of Muhammad’s character and his divine mission, and asked B. Hashim and B. Muttalib to protect Muhammad against the Quraysh.

The two clans of B. Hashim and B. Muttalib, both Muslims and the idolaters – concentrated themselves at one point for safety and security instead of living dispersed to become an easy target to the persecutors. They all shifted to the quarter of Abu Talib, the patriarch of the Ka’bah, on the Eastern skirts of Mecca. For over two years they bravely faced hardship and privation. During the sacred months when warfare is prohibited Muhammad would go out and preach. They did not remain friendless altogether for many from Quraysh and other tribes would secretly or even openly violate the ban and blockade supervised by the leaders of Quraysh.

Overtaken by a sense of shame some elders and some of those who had affixed their name to the deed took the initiative and gathered together in the Ka’bah and decided to revoke the boycott. Abu Jahl and the other hostile leaders were looking on the deed was brought out; it was found eaten up by moth leaving only the name of God.

In the eleventh year of the Prophet’s mission, Abu Talib, the venerable patriarch of Ka’bah, the uncle and Protector of Muhammad fell ill and his condition was grave. The Quraysh were in a state of panic fearing that Hamzah, a brother of Abu Talib, and Umar, a notable – both fearless and powerful, may not get the upper hand of the Quraysh now resolved themselves to visit Abu Talib at his deathbed, both as a mark of courtesy and evolve some sort of conciliation and compromise. The notables included Abu Lahab (the prospective claimant to the office of Abu Talib), Abu Sufyan, Utbah and Shayba – and they all went in a delegation.

They said; “You know your rank with us and now that you are at the point of death we are deeply concerned on your account. You know that the trouble that exist between us and your nephew, so call him and let us make an agreement that he will leave us alone and we will have ours.” When Muhammad came Abu Talib said: “Nephew, these notables have come to you that they may give you something and take something from you.”

Muhammad answered ‘Yes’. “You may give me one word by which you can rule the Arabs and subject the Persians to you.” Abu Jahl said, “You and ten words” and Muhammad said: “You must say three is no god but Allah and you must repudiate what you worship beside Him.” They clapped their hands and said: “Do you want to make all the gods into One God, Muhammad? That would be an extraordinary thing.” Then they said to one another, “this fellow is not going to give us anything you want, so go and continue with the religion of your fathers until God judge between us.” So saying, they all departed.

Abu Talib died and soon, Bibi Khadijah (R.A.A.) the wife of Muhammad (S.A.W.) passed away. She was the first to proclaim her belief in the new faith and stood by her husband all her life throughout the turbulent years of his prophetic mission in Makkah. It was a year of mourning 619 A.C.

The ancient Arabs had seven temples, dedicated to the seven planets. They also worshipped ‘goddesses’, - three of them mentioned in the Holy Qur’an under the names; al – Lat, al – Uzza’ and the planet Venus, the special idol of Makkah – al – Mannat, - a sacred stone. There were also 360 idols, dedicated for each of the 360 days. About the moral and social depravity of the Arabs at the time to the advent of Muhammad, it can better be described in the words of Ja’far ibn Abu ‘Talib, the leader of the Muslim emigrants, in the court of Negus, the king of Abyssinia: He said “O’ king: We were in state of ignorance and immorality, worshipping idols, eating carrion, committing all sorts of inequity, we honoured no relative and assisted no relative or neighbor. The strong among us exploited the weak. Then God sent us a Prophet, one of our own people, whose lineage, truthfulness, loyalty and purity were well known to us. He called us to worship One God alone and to repudiate all the stones and idols which we and our ancestors used to worship. He commanded us always to tell the truth, remain true to trust and promise, to assist the relative, to be good to neighbors, to abstain from blood and things forbidden and to avoid fornication, perjury and false witness. He commanded us not to rob the wealth of the orphans and falsely to accuse the married women. He ordered us to worship God alone and never to associate any other being with him. To hold prayers to fast and to pay ‘Zakat’ (the poor tax). Explaining the five pillars of Islam. We believed in him and what he brought to us from God and followed him in what he enjoined and forbade.

“Our people, however, tried to sway us away from our religion and persecuted us and inflicted upon us great suffering that we might re-enter into the immoral practices of old. As they vanquished and berated us unjustly and made life intolerable for us we chose you and your country to live under your protection, justice and peace.”

Thereupon, the Negus asked “Will you show us some of the ‘Revelations’ which your Prophet claims to have come to him from God?” Ja’far said, ‘Yes’ and recited to the Negus, the verses from the chapter: ‘Maryam’, beginning from the following versus:

“Mary, therefore, pointed to the child as her only answer; Her people asked,” how can we inquire of the infant in cradle? At this Jesus spoke: “I am the servant of God to whom He has given the Book, and whom He has blessed and commissioned with Prophet hood; whom He has enjoined holding the prayer and giving the ‘Zakat’ as long as he lives. My mother is innocent and I am neither unjust nor evil. Peace be upon me on the day I was born, and the day I shall die, and on the day I shall be resurrected.”

When the patriarchs heard the statement conforming as it did the message of the Evangel, they were pleasantly surprised and said, “These words must have sprung from the same fountainhead from which the words of our Master Jesus Christ have sprung.”

The obstinate pagans refused to listen to reason and convert to sanity and righteousness and continued to harass and humiliate the Prophet and, in the seventh year of his ministry they imposed a social and economic boycott on the Prophet and his clan the B. Hashim and B. Muttalib which lasted for over two years until it was revoked through the intercession of a saner element of the elders. At least, a ray of hope appeared when a small band of twelve of the proselytes from the city of Yathrib (Madinah) pledged their fidelity of the Prophet and entered the new faith; and then, the new faith had taken roots in Madinah. The following year (622 A.C.) witnessed the blossoming of the new faith in Madinah when seventy Muslims, representing the two major tribes – Aws and Khazraj, came in a body to Makkah on the occasion of the pilgrimage and pledged their fidelity to the Prophet and invited him to their city to live in peace and dignity and full freedom to preach and they swore to defend him and the new faith, accepting all the risks involved. In the history of Islam this event is called the ‘Second Pledge of Aqaba.’ The Prophet recited several passages from the Holy Qur’an inviting all those present, to the service of God and dwelt upon the blessings of the new dispensation. The former pledge was repeated, that they would worship none but God; that they would observe the precepts of Islam; that they would obey Muhammad in all that was right, and defend him and his, even as they would their women and children. And they said, “if we die in the cause of God, what shall be our reward?” “Happiness in the Hereafter” was reply. Pertinently, one of them said; “O Apostle, we have ties with other men (he meant the Jews) and if we sever them, perhaps when we have done that and God will have given you victory, you will return to your people and leave us?” The Apostle smiled and said, “Nay blood is blood and blood not to be paid for. I am of you and you are of me. I will war against them that war against you and be at peace with those at peace with you.” The Apostle stood by that promise and passed away to his eternal abode amidst them even after he had entered Makkah triumphantly without resistance, he returned to Madinah, Leaving a governor to look after the affairs of Makkah.

When the Quraysh came to know of the pledge and allegiance the people of Madinah concluded with the Apostle they decided to kill the Apostle. The mode decided upon was to choose from different families a number of courageous men, should sheathe their swords in the bosom of Muhammad simultaneously so that the responsibility of the deed might rest on all rendering Muhammad’s clan too weak to avenge it. When all was arranged, the archangel Gabriel warned the Apostle. The Quraysh surrounded Muhammad’s house one night and kept a night long vigil but providentially the Apostle made good his escape leaving Ali on his bed and arrived safely in Madinah where he was given a right royal reception; the day of his arrival marks the commencement of the Islamic calendar and Islam took off, and within a decade, the entire peninsula of Arabia converted to Islam and their social fabric transformed metamorphically and within the next five years Islam emerged as a world religion and a world power before which the Persian empire disappeared and the Byzantine empire crumbled and the concept of kingship and divine right demolished establishing the principle people’s rule by consent and sovereignty of God as the foundation and guiding principle of Islamic polity. Indeed, this was the greatest revolution in the history of civilization.

Muhammad (S.A.W.) did not claim miracles to establish his claim to Prophethood; the only miracle he claimed was the literary excellence of the language in which the Qur’an delivered its message, “its style and diction inimitable by humans, especially when the majesty and attributes of God are described, sublime and magnificent.”

* And to this miracle did Muhammad himself chiefly appeal for the confirmation of his mission, publicly challenging the most eloquent men in Arabia – which was at that time stocked with thousands whose sole study and ambition it was to excel in elegance of style and composition – to produce even a single chapter that might be compared with it I will mention but one instance, out of several, to show that this Book was really admired for the beauty of its composition by those who must be allowed to have been competent judges. A poem of Labid ibn Rabia – one of the greatest wits in Arabia of Muhammad’s time being fixed up on the gate of the temple of Mecca – an honour allowed to none but the most esteemed performance – none of the other poets darst offer anything of their own in competition with it; but the second chapter of the Qur’an being fixed up soon after, Labid himself (then an idolater), on reading the first verses only, was struck with admiration, and immediately professed the religion taught thereby, declaring that such words could proceed from an inspired person only. *

Regarding the purity of the Scripture (Holy Qur’an) Sir William Muir, another noted biographer of the Prophet observes: “There is probably in the world no other work which has remained twelve centuries (now fourteen centuries) with so pure a text” and it is our belief that it will so continue to remain for ever; a fact which verifies the following prophecy mentioned in the Holy Qur’an; God says: “We have surely sent down the Qur’an and We certainly preserve the same from corruption.”

THE GREATNESS OF MUHAMMAD

The achievements and accomplishments of Muhammad (May peace be upon him) are by itself a miracle, - living miracle for all time to come. For thirteen years he preached to a pagan people steeped in idolatry and vice, suffered the worst persecution but bore it all with superhuman patience and dignity remaining steadfast in his faith – faith in his mission, blazed the message of God throughout the peninsula and then, he was forced to emigrate under the threat of death, he settled in Madinah, where he emerged as the founder of a state, * a Republic as against the age – old concept of kingship, which means dynastic rule by divine right: he was an Apostle of God but the state he founded was not a theocracy, and he did not name a successor. Perforce, he had to fill the role of a warrior for the survival of his faith, he fought in self defence and in the process, he conquered and he transformed the pagan warrior tribes into a noblest spirituals brotherhood ‘UMMA’ transcending the barriers of race and colour and territorial barriers emerging on the world scene as the greatest civilizing force dominating half of the then known world in the course of ten years, heralding a new era, a new civilization in the history of mankind. Islam, the religion he preached, he proclaimed, is not a new religion; it is the continuation of the religion of Abraham, the religion of the forefather of mankind Adam, the religion professed by Moses and Jesus Christ. Equality, liberty and fraternity were no mere slogans; they were a living reality in the life of the faithful. His last sermon delivered from the mount Arfat on the occasion of his * last pilgrimage in the tenth year of Hijrah (632 A.C.) he proclaimed: “Ye people! Listen to my words, for I know not whether another year will be vouchsafed to me after this year to find myself amongst you at this place. Your lives and property are sacred and inviolable amongst one another until ye appear before your lord, as the day and this month is sacred for all; and (remember) ye shall have to appear before your lord, who shall demand from you an account of all your action.... Ye people, ye have rights over your wives, and your wives have rights over you... treat your wives with kindness and love... Verily you have taken them on the security of God.... Keep always faithful to the trust reposed in you, and avoid sins. Usury is forbidden. The debtor shall return only the principal; and the beginning will be made with (the loans of) my uncle Abbas son of Abdul – Muttalib... and your slaves! See that ye feed them with such food as ye eat yourself, and clothe them with the stuff ye wear; and if they commit a fault ye are not inclined to forgive, and then part from them, for they are the servants of the Lord, and are not to be harshly treated.... Ye people! Listen to my words and understand the same. Know that all Muslims are brothers unto one another.

Ye are one brotherhood. Nothing which belongs to another is lawful unto his brother, unless freely given out of good – will. Guard yourself from committing injustice. “Let him that is present tell it unto him that is absent.....

The same day, after he had said the mid – afternoon prayers, Prophet Muhammad (S.A.W) received the last Revelation:

“Today have I perfected your religious law for you and fulfilled my favour to you, and it has been my good pleasure to choose Islam for you as your religion.”
(V/3’Ma’ida)

And he recited this revelation to the congregation. He acquitted himself well by superhuman patience and perseverance and God’s pleasure was the crowning glory of his apostolic mission in his own life time. His closet companion, - companion of the cave, Abu Bakr, who succeeded the Prophet to his temporal role as the constitutional ruler or the Republic of Madinah, realized that with the completion of the divine message, the Prophet’s life was soon to come to a close.

The Prophet passed away to his eternal abode after three months in the eleventh year of the Hijrah calendar, corresponding to 8th June, 632 A.D.

Edward Gibbon and Simon Ocklay, (History of the Sarcen Empire, P/54) has observed: “It is not the propagation but the permanency of his religion that deserves our wonder. The same pure and perfect impression which he engraved at Mecca and Madinah is preserved after the revolutions of twelve centuries (now fourteen centuries) by the Indian, the African and the Turkish proselytes of the Qoran. The Mohammedans have uniformly withstood the temptation of reducing the object of their faith and devotion to a level with the senses and imagination of man. I believe in one God and Muhammad the ‘Apostle of God’, is the simple and invariable profession of Islam. The intellectual image of the Deity has never been degraded by any visible idol, the honours of the Prophet have never transgressed the measure of human virtue; and his living precepts have restrained the gratitude of his disciples within the bounds of reason and religion.”

I acknowledge the debt of gratitude to all those authors from whose writings I have gained much and quoted profusely.

FAZALE KAREEM

* ‘Essays on the Life of Muhammad’ by Sir Syed Ahmed Khan – P/277

* ‘Dhul Hijj’ the month of pilgrimage, is the last month of the Hijrah calendar.

ARABIA – GEOGRAPHICAL POSITION

The Arabian Peninsula is situated at the confluence of three continents, - Africa, Asia and Europe. It is bounded on the West by the Red Sea, on the East by the Persian Gulf and that of Oman; on the South by the Indian Ocean; on the North it reaches the ancient Babylon and Syria, separated by the Narrow Isthmus of Suez. The North – Western side adjoins with the land of Israelites, known by the name of Canaan; the Greeks called it Phoenicia and in the middle ages, it was called, Palestine, Rectangular in shape, it is over a thousand kilometers long and as much wide. It is a vast expanse of desert, devoid of rivers, with little rain falls and vast stretches of desert. From the South – West winds blow at high speeds forming and blowing off sand dunes which are capable of burying whole armies or caravans. Nature has however, graced the land with bounties too; there are steppes too with exceedingly fertile patches of land cultivated for thousands of years, studded with thriving villages and towns inhabited by settled populations. Such fertile territories are to be found along the borders of the peninsula in the south – west, is Yemen called in antiquity by the name ‘Felix – Arabia’ or Fertile Arabia.’ In the South is Hadramaut, the home of frankincense and myrrh highly prized throughout the world. The Central Arabian highland of Najd with its isolated mountains, long stream valleys, called Wadis. Its steppe on which grazed the finest 2. Arabian horses, considered the: noblest in the world, and Yamama, lying South – West, considered the central granary of Arabia more than enough of grain for the entire population of the peninsula.

HIJAZ

The part of Arabia lying between Syria and Yemen is glorified by ‘Ka’bah’ the house of God built by the Prophet Abraham (p.b.u.) and the Prophet Ismael (p.b.u) the ancestor of Prophet Muhammad (S.A.W) by virtue of which the city of Mecca came to be regarded as the centre of pilgrimage and all Arabs venerated Ka’bah, and visited the city annually for the performance of all rituals connected with Hajj and Umra with utmost devotion. In the pre – Islamic days 360 idols were placed in Ka’bah representing the many deities the pagan Arabs worshipped. The city of Mecca was ideally situated at a small distance of forty miles from the port town of Jeddah. Wherever there is a great gathering from all nooks and corners of the country commerce thrives. Hijaz is a mountainous country, runs along the coast of the Red sea and includes Madinah also, situated at a distance of 370 miles, - four days journey. The distance from Mecca to Saana or Aden: 30 days journey; to Cairo: 31 days journey. Mecca is situated between Yemen on the right and Syria on the left at an equidistance of 30 days journey. Travel and transportation of men and merchandise was by camel, and animal of prodigious strength and stamina which capable of taking a weight of a ton with ease, journeying without water for a week, is rightly called the ship of the desert. Distance between the main cities and trading centres are given above to provide a fairly good idea of the felicity and flow of commerce and communications between Mecca situated in a desolate and barren basin. Arabs were great traders and the Meccans particularly, were adept in this art trading with the outside world as far off as India through the ports of Aden and Jeddah. They had very good relations with Abyssinia. Mecca became the centre of trade and commerce and that brought riches and renown to the city. There was no organized state; every family was autonomous. Quraysh were the largest and the most powerful tribe and they gained pre – eminence over the rest of the Arabs tribes by virtue of being the custodians of Ka’bah – the first House of God, built by the Prophet Abraham and his son Prophet Ismael (the Biblical Prophet Samuel) together, the patriarchal functions and custodianship vested in the family of Banu Hashim, its Chief Abdul Muttalib for the fifth generation and Abdul Muttalib was the grand father of Muhammad (S.A.W) the Prophet of Islam.

PRE – ISLAMIC ARAB CIVILIZATION:

Prof. Joseph Hell, a German Orientalist, in a 'monograph', giving an account of the Arab civilization of the pre – Islamic era, says: * “That Arabia was the original home of the Semites in an opinion shared by many and, indeed not without good reason; that the old civilized Babylonia, as early as the third millennium before Christ, received its ruling population from Arabia is another widespread belief; and innumerable inscriptions on the Arabian rocks testify to a civilization and a settled Government there in pre – Christian times – not in any way inferior to any civilization and Government of that age.”... Numerous inscriptions which, during the last seventy years, have been found on the ruins in South Arabia and which have been more and more thoroughly investigated tell us all of the existence of two kingdoms there in Pre – Christian times. The long maintained view that two kingdoms continued, side by side, till the late Grecian period is no longer sustainable in the face of the researches by Edward Glaser, which show that the kingdom of Ma'in was destroyed and absorbed that of Saba.....Speaking of this kingdom, the oldest reports refer to its special indigenous produce – incense and myth – highly valued in Egypt – and to its felicitous position on the Red Sea, marking it from time immemorial, as a commercial centre. We know, further, how it extended its influences upto Gaza on the Mediterranean, and how, all along right upto the sea, commercial stations and depots for storage of arms dotted the route. In all these respects the kingdom of Saba is scarcely distinguishable from that of Ma'in; only the former assume a greater and greater prominence about the time when the position of the South – Western portion of Arabia was becoming shaky and insecure in the world of commerce. The boat – service introduced by the Ptolemies on the Red sea did but little harm to the commercial interests of the Sabaeans in the North, for they continued as before to supply incense to all the great temples in Egypt. World – renowned was the wealth of Saba.

The Abyssinians had accepted Christianity in the 4th century A.C. and in consequence received support and aid from the Eastern Roman Empire (Byzantine Empire with its capital at Constantinople) and they were the first foreigners to rule over Yamen. The Arabs and the very numerous Jews united to expel the Abyssinians with the help of the Persian Empire. It came for a while, under king Abu Nawas sometime, in 520 A.C. He converted to Judasim, and under the instigation of the Jews savagely persecuted the Christians, burning them alive. The Byzantine emperor was angered by the relentless persecution of the Christians and asked Negus, the king of Abyssinia to rescue the Christians. Soon an Abyssinian army landed on the shores of Yamen under the command of Harith. Zunawas was killed in the battle that ensued (535 A.C.) Arbah succeeded as Victory and it was under Arbah, the Abyssinians tried to conquer Hijaz in 569 A.C. with an avowed object to destroy Ka'bah but met with a terrible disaster. The Abyssinian rule over Yemen lasted for about fifty years when it was overthrown by the desert Arabs who restored to power the Himyarite dynasty with the help of the Persian emperor. Subsequently, Hadramaut, Mahra and Oman were added to the Persian Empire. Yemen was now under a Persian Governor and was taxed according to the Persian system (570 A.C.) * “Precisely as the Christian Abyssinian rulers sought alliance with the Byzantines, so the Arab – Jewish Government sought the protection of the Persians – the then great pagan power. In the war that now broke out Christianity triumphed and South Arabia became afresh an Abyssinian province.

* See; 'The Arab Civilization' By Joseph Hell translated by S. Khuda Baksh. P/2.

* Quoted from: 'The Arab Civilization' By Joseph Hell, P/6

The Persian, however never lost sight of this rich portion of Arabia, and in 570 A.C. they felt that the time had come for an attack upon Yemen. In shining array the Arab folk – embittered against the Christian Government – joined the Persian army, and thus, for the second time, they Abyssinians were driven out of South Arabia. South Arabia now received a Persian Governor, and was taxed according to the Persian system. But as the Persians, more eager for a share in the wealth of the land than bent on setting up an oppressive rule, the inhabitants felt satisfied with the new order of things. Nevertheless, it meant loss of national honour. “South Arabia was thus the gateway through which the two world powers – The Eastern Empire and Persian – entered into the Arabian Peninsula. In the North Syro – Arabian desert barred their passage, but there was no such hindrance in the South. Despite, however, close contact and the capacity of the South Arabians to assimilate culture – these powers failed to impress their stamp upon the South Arabian civilization. What civilization we find there, is their own unaffected indigenous civilization.

In the long narrow strip of land in North Arabia facing the Persian Empire and the Byzantine empire was the kingdom of Hira, situated on the Euphrates capitulated to Arabs in 12 A.H. along with the ancient Babylon and Kufa. Persian Empire was still rich and powerful, comprising within, the whole of Persia, Bactria, most of Central Asian Provinces, Iraq, Mesopotamia and Bactria as also Sind and Baluchistan. The Persian Governor of Chaldaea fought hard but was defeated with heavy losses.

A GLOBAL VIEW OF ISLAM AT THE OUTSET OF SIXTH AND SEVENTH CENTURY A.D.

Prophet Muhammad (S.A.W.) is a historical person; every moment of his life, - lineage, birth, adolescence and youth, first character upto the fortieth year of his life, the circumstances of the first Revelation and God’s Grace in choosing him as His Messenger and Prophet, thirteen years of his preaching among the pagan Arabs of Mecca and success of his mission after many trials and tribulations making the first phase of his ministry and thereafter, his flight to Madinah heralding the beginning of a new era and the ascendancy of Islam in the next ten years establishing its supremacy over the whole of the Arab peninsula and, in the following next ten years, carrying its message and banner from the banks of Nile to the borders of China in the far East have been recorded in his lifetime in minute detail and this is the hall – mark of the Prophet of Islam in the entire history of Religion in the world.

But most regrettably, it is not so with Jesus Christ whose life and teachings are lost in the midst of antiquity – not even enough detail to fill a page could be found inspite of the best efforts of a whole band of eminent European Christian scholars known for their piety and labours. One such eminent scholar, M. Renan, in his ‘Vie de Jesus’ admits * “only with great difficulty can one arrive at so much as one page of history about the actual personage who was called Jesus.” There does not appear any hint in the Old and the New Testaments of the Holy Bible. The very word ‘Chris’ is not Hebrew name; it is derived from the Greek ‘Christos’. There appears no hint either in the Bible. What little we know is from the allusions to ‘Isa son of Mary’ in the Holy Qur’an on whom God bestowed the Book (Injeel) – ‘The Book and Wisdom’ the law and the Gospel’ (Sura III/(45-49) Holy Qur’an). The Muslims respect him as the most honoured of the Prophets and it is incumbent on them to believe in his teachings but the situation is that the Bible is translated not from the original Hebrew but Greek and then into Latin and then into English. The Bible – both the Old Testament and the New Testament are not trustworthy as has been admitted by the Biblical scholars.

* Quoted from: ‘Islam and Christianity’ By Dr. F.R. Ansari, P/48

CHRISTIANITY IN THE SIXTH AND SEVENTH CENTURY A.D.

Decline of the Roman Empire set in (300 A.D.). The Senate was confirmed to the city of Rome entrusting as associate, Constantine who moved his capital to Greek city of Byzantium on the coast of the Black Sea (330 A.D), renaming it in his own honour, 'Constantinople'. Thus, the Eastern and the Western Roman Empires separated and the Eastern Empire came to be the Byzantine Empire.

Yet, Christianity had not taken the world by storm. At the time of the death of Jesus there were scarcely a hundred Christians converted from Judaism. The new faith was preached to the gentiles and it began to spread. In 324 A.D. Emperor Constantine established Christianity as a State Religion by an Edict. By this time it had split up into several idolatrous creeds. Christianity and Judaism. There were Zoroastrians who worshiped fire but they never enjoyed political power.

The Persian Empire was established by Cyrus in the sixth century B.C. He united Media with Persia. Greek and Parthian ruled over Persia successively for four centuries until the native Sassanide dynasty took over in 242 A.D. It comprised the whole of Persia, Bactria, besides Iraq and Mesopotamia, Central Asia to the borders of Tartary and India upto the Indus. An excerpt from: 'A History of the Indian People' By D.P. Singhal, (P/133) will surely capture the imagination of the readers which provides historical evidence that the people from Egypt to Central Asia were a unified whole inspite of the vast disparities, separated in distance and time. He writes:

"A pictorial form of writing which is yet to be deciphered was in use in the Indus valley (3000 B.C.) It resembled in essential features those of Sumer, Egypt and Minoan Crete. A number of seals of Indian design and workmanship have been found at various sites in the Euphrates and Tigris areas. Knotted pottery vases and cotton came from India and the discovery of Harappan Manufactures (situated in Punjab – Pakistan) indicates commercial contacts. Trade between Indus Valley and Euphrates seems to have been very brisk. As a result there were similarities between these cultures, but each had its distinctive character determined by local conditions. There was a fundamental unity of ideas between them, presumably the result of commercial contact between India and the West, despite political fluctuations, and with continued unbroken until the decline of the Roman Empire. While the link goes to remote antiquity, there is definite evidence that the earliest known link between the Indian and Mediterranean cultures. According to Jewish chronicles, as early as 975 B.C., the king of Tyre, Hiram, acting jointly with Solomon of Judea, had sent his fleet to bring ivory, apes, peacocks and precious stones from the port of Ophir, which may or may not have been a port on the Western Indian Ocean, but unmistakably the objects imported were Indian origin."

"During the period of Vedic civilization (1500 B.C. onwards) close resemblance between language and mythology, religious traditions and social institutions of Indians and Iranians on the one hand, and those of the Greeks, Romans, Celts, Germans and Slaves on the other are noticed. The Hittite Kings of Mittani Kings belonging to the fifteenth or sixteenth century B.C. bore Aryan names, and the names of the Vedic gods, Indra Mitra, Varuna and Asvins, whom they called by the Vedic title, Nasatya, in their Cuneiform inscriptions. They based on linguistic evidence.... The gods for example, of heaven, earth and sun, were common to the ancient Greeks and Indians, and they were primarily the forces of nature. These arrangements indicate that the two people must have been in close contact at some early period or had a common origin. But neither had any recollection of those times. They met in the sixth century B.C. as strangers within the Persian Empire which at that time extended from Indus to Ionian Greece". Indeed, mankind were on family in the beginning.

GAUTAM BUDDHA

The founder of Buddhism was born in about 250 B.C. in the present day Nepal. Son of a Scythian king, the Indians call him Sakya Muni. Buddhism is not a religion; It is a social order and the Hindus dubbed him an atheist, - Nastike. (273–232 B.C.) Asoka converted himself to Buddhism and extended royal patronage. Buddhism was a revolt against the Vedic religion and the Caste system imposed by the Brahmanical religion. Buddha rejected the Vedas. He left no book. He was deeply moved by the suffering he perceived all around. He taught that the only way to triumph over suffering is through piety and attain 'Nirvana' relief from the unending chain of birth and rebirth. His followers established different creeds and raised Buddha to godhood, his images adorning the temples. Harsha (606-647 A.D.) was the second King who extended royal patronage. After the death of Harsha, Buddhists were persecuted and Buddhism eliminated and absorbed into the Hindu fold by recognizing Buddha as the incarnation of the Hindu god Vishnu (1200 A.D.)

INDIA

India, the Gupta period, considered to be the golden age of India, had ended in 480 A.D. after 160 years of reign. The Huns invaded Persia and India in the fifth and sixth century A.D. They had completely destroyed every vestige of Gupta period and the brilliant civilization that existed. In 606 A.D. Harshavardhan was able to drive out the barbarians and consolidate his rule but he died young in 647 A.D. and India relapsed into anarchy and chaos and numerous petty kingdoms sprang up. With the death of Harsha Buddhism lost its royal patronage although Harsha was not himself a Buddhist, he was partially prone and extended royal patronage. Brahmanism had grown stronger and Buddhist were ruthlessly persecuted. So much so that Buddhism was nearly exterminated.

The Huns destroyed the Western Roman Empire and sacked Rome in 476 A.D. and the Eastern Roman Empire stepped in as the heir of the heritage of Rome. The emperor Constantine had adopted Christianity and established Christianity as the State Religion in 324 A.D. Thus, Christianity triumphed over its bitterest foe, Judaism. But on the spiritual plane, it was no gain; sects in Christianity multiplied and Jesus Christ who preached monotheism and condemned idolatry was himself raised to 'Sonship' attributes divinity and ultimately, elevated to coequal with his images adorning the churches.

EMERGENCE OF ISLAM

Arrival of the Prophet Muhammad (S.A.W.) in Madinah on September 27, 622 A.D. which marks the commencement of the 'Hijrah' signifies the ascendance of Islam as a world religion and a world power. Arabia was facing on its North two great and powerful Empires – the Persian Empire and the Byzantine Empire and they clashed in 624 A.D. when the Persian emperor Khusrau attacked the Byzantine Empire, occupied Egypt and Syria, sacked Jerusalem and carried away the Holy Cross. It was at this time that the Prophet Muhammad (S.A.W.) foretold the victory of the Roman (Byzantine) empire and the down doom of the Persian Empire. His prophecy was fulfilled when the Romans rallied forth and liberated Jerusalem seven years later in 630 A.D. This (prophecy) coincided with the victory of Muslims over the Quraysh in the Battle of Badr. This fulfillment of the Prophecy won many converts to Islam.

SPIRITUAL CONDITION OF CHRISTIANITY AT THE TIME OF THE BIRTH OF THE PROPHET OF ISLAM

“Whilst the Prophet of Islam was yet an infant, one of the most virtuous emperor who ever ascended the throne of Byzantine was massacred, with his children and wife, with fearful tortures at the instance of a Christian monarch. The emperor (Justinian) was dragged from his sanctuary, and his five sons were successively murdered before his eye; and this tragic scene closed with the execution of the emperor himself. The empress and her daughters were subjected to nameless cruelties and then beheaded on the very ground which had been stained with the blood of the poor emperor Maurice. The ruthless treatment meted out to the friends,

companions of the imperial victim, serves as an index to the morality of the Byzantine Christians. Their eyes were pierced, their tongues were torn from the root, their hands and feet were amputated; some expired under the lash, others in the flames, others again were transfixed with arrows. "A simple, speedy death" says Gibbon was mercy which they could rarely obtain... The condition of Constantinople under Justinian, the Christian and the glorified legislator. Is the best index to the demoralized and degraded state of society all over Christendom.

SOCIAL DEBASEMENT OF THE ARAB SOCIETY

Social habits of the Arab in the pre – Islamic Arabia were simply revolting and shameful. They were addicted to drinking and gambling. Usury was wide spread adultery was not considered a vice. Prostitution was rampant and brothels were maintained. Sons would inherit father's wives and female infanticide was common and widespread. Tribal prejudices were strong and war was a sport of them. A most trivial incident could touch off a war and blood feuds could linger on for generations. Such was the state of their moral degradation.

*"R.V.C. Bodley has attempted a general survey of the world at the time of the Prophet in his book 'The Messenger'. He writes 'The Arabs did not command any respect in the sixth century world. As a matter of fact, no one counted very much. It was a moribund period when the great Empires of Eastern Empire and Western Asia had already been destroyed or were at the end of their imperial careers..." It was indeed the darkest spot but it had its own peculiarities – geographical, climatic, social and political. *"In this limited area of Central Arabian, the existence of the triangle of Mecca – Ta'if – Madinah seemed something providential. Mecca: deserts, deprived of water and amenities of agriculture, in physical features represented Africa and the burning Sahara. Scarcely fifty miles from there, Ta'if presented a picture of Europe and its frost. Madinah in North was not less fertile than even the most temperate of Asiatic countries like Syria. If climate has any influence of human character, this triangle, standing in the middle of the Major hemisphere was, more than any other region of the earth, a miniature reproduction of the entire world. And here was born a descendant of the Babylonian (modern Iraq) Abraham and the Egyptian Hagar. Muhammad (S.A.W.), a Meccan by origin and yet with stock related, both to Madinah and Ta'if from the point of view of religion, Arabia was idolatrous; only a few individuals had embraced Christianity, Judaism and Mazdaism..." They had preserved the rite of the pilgrimage to the House of the One God, the Ka'bah, an institution set up under divine inspiration by their ancestor Abraham, yet the two thousand years that separated them from Abraham had caused to degenerate this pilgrimage into spectacle of a commercial fair and an occasion of senseless idolatry which far from producing any good, only served to ruin their individual behavior, both social and spiritual."

Politically and economically:... "In spite of the comparative poverty and natural sources Mecca was the most developed of the three points of the triangle. Of the three, Mecca alone had a city State, governed by a Council of ten hereditary chiefs who enjoyed a clear division of power (between the ten principal families of the tribe of Quraysh) (1) a minister of foreign relations, (2) a minister guardian of the temple, (3) a minister of oracles, (4) a minister guardian of offerings to the temple, (5) one to determine the torts and damages Payable, (6) a minister for the municipal council or parliament to enforce the decisions of the ministries, (7) a minister for military affairs, (8) Taxes to aid pilgrims, (9) Senate, (10) Justice in cases of tort.

* Amir Ali: 'Spirit of Islam' - cited from Edward Gibbon.

* Quoted from: Dr. M. Hamidullah, 'Introduction to Islam' P/3-4

Justice in penal cases and guardianship of Ka'bah were combined and this ministry vested in the family of Banu Hashim, the family of the Prophet Muhammad (S.A.W.). The Meccans were able to obtain permission from the neighboring Empires and the King of Abyssinia to enter into agreements with the tribes that lined the caravan routes and transact import and export business.

Such was the condition and state of affairs in Arabia when Muhammad (S.A.W.) was born.

SANCTITY OF MECCA

Mecca was declared a Holy city of the Pagan Arabs and entry was closed to the Christians and Jews – without permission and even when permission was given they were bound not to speak in Mecca about their religion. So there were no communities of Christians or Jews in Mecca.

POLITICAL CONDITION IN ARABIA

Thus at the beginning of the seventh century A.C. Central Arabia was not even externally organized as a State. This makes it all the more remarkable that precisely that portion of Arabia which was wholly uninfluenced by the neighboring civilizations should be the issuing – point of the great Islamic movement. An ingenious theory explains the desiccation of Arabia as the causes which, in conjunction with the rise of Islam led to the world – historical revolution, the conditions of inner Arabia, favorable to Islam – according to our present knowledge – may be thus summarized: Corresponding to the double nature of the country, its inhabitants fall into groups; the settled and the nomadic. The contrast between the two, however, is not very acute. In many things the town folks betray their nomadic origin, and share the striking characteristics of the Bedouins. For instance, to suit the changing season, it is not rare for settled to townfolk to intimate and wander from one place to another. On the other hand the nomads are no more gypsies who roam about for the sheer love of roaming. The lands which they occupy with their herds are always selected on account of their fertility and good pasturage and wherever arable is found in the great steppes, there the nomadic cultivators settle, and, similarly wherever a rich spring draws the shepherd and the caravan, there gradually grows up a market – place, a village, even a town. In spite there were in Central Arabia large towns and villages whose inhabitants, like the nomads, cherished tribal ties and upheld tribal rights. Simple indeed, were the legal ideas of the Bedouin; the first and foremost was his right to personal freedom; and this, notwithstanding the tie of kinship which united the individual to the family, to a tribe to the South or North Arabian group since time immemorial the struggle for existence in Arabia has centred round water and pasturage. These struggles destroyed the sense of national unity and developed an incurable particularism; each tribe deeming itself self sufficient, and regarding the rest as its legitimate victims for murder, robbery and plunder. Blood money was set at about a hundred female camels. Usually they called for blood of the offender, and when excitement became particularly great the blood – revenge extended even to the members of the whole tribes to which the offender belonged. If the struggle for existence split the Bedouins up into fragments and made them hostile to each other, the common fight against stubborn and malignant nature drew them closer together; and the result was the one duty to which the old Bedouin acknowledged and which they carried to a fault – hospitality.

Not unlike the oldest South and North Arabian States which waxed and waned with the rise and fall of commerce, in Central Arabia, too, commerce accompanied culture and civilization. The Arabs had always a passion for aromatics – they imported these from India. From India also came via Aden, the best swords, and from Abyssinia by ship, came slaves. In addition to the import of these articles which were distributed to all parts of Arabia there was a heavy inland trade also in native goods. Saudi Arabia supplied superfine leather and valuable materials for dress. North Arabia supplied corn and weapons. At Al – Hira flourished a saddle industry. But how was trade possible amidst plunder and feud? And, how, again, in view of the

territorial peculiarity of Arabia, where between cultivated lands the desert intervened making intercourse difficult and well nigh impossible? Against the perils of insecurity the Arabs – from time immemorial – sought and found a remedy in the introduction of a Holy truce'. While eight months were allotted to the savage sport of feuds, four were set apart for complete peace and cessation of hostilities. Of these four months – three followed in unbroken succession – the eleventh, the twelfth, and the fourth month of the year – the fourth fell in the middle of the year and called a sudden halt to strife. While the three successive months of the peace were reserved for religion – the fourth was set apart for commerce. For the one or the other purpose the Bedouins of Arabia came to the inhospitable but none the less easily accessible Hijaz; for Hijaz was accessible alike from the South, from the North, and from the West. Every tribe, in its own territorial limits, had one or several holy stones, trees or springs – sufficient to satisfy its religious needs. But as far back as memory can go, Hijaz has served as a meeting place of many tribes, and as such the sacred things there have borne the same relation as local things do to things national. This may well have been the reason why black stone in Mecca set up in a cube shaped building, called the Ka'bah, acquired more and more spreading reputation, and the ceremonies connected therewith and the rest of the sacred things in Mecca a wider recognition.

ABDULLAH SON OF ABDUL MUTTALIB, FATHER OF MUHAMMAD (S.A.W.)

Abdul Muttalib, the guardian of Ka'bah, was seventy years old when Abrah arrived in Hijaz with avowed intention of destroying the Ka'bah and his son Abdullah was twenty four years. Abdul Muttalib visited the chief of the Tribe of Zohra, and asked for the hand of his daughter Aminah for his son Abdullah. The marriage was solemnised and according to the Arab custom, Abdullah lived for a few days with bride's family in Madinah.

Soon after the marriage, Abdullah left for Syria on a business trip and in the meantime, Aminah moved to Mecca. At the time of Abrah's march on the city of Mecca determined to destroy Ka'bah, Abdullah was away on his business errand. Aminah was pregnant. Mecca was delivered from sacrilege by the Abyssinian army. The caravan returned from Syria but Abdullah had not returned. After anxious enquiries, Abdul Muttalib dispatched his eldest son Harrith to Madinah to accompany his ailing brother Abdullah. When Harrith arrived in Madinah he learnt that Abdullah had expired after a brief illness and was buried. This was a great tragedy for Aminah.

A few months after this tragedy she gave birth to Muhammad (S.A.W.). Thus Muhammad was born an orphan. When she delivered her son, she named her son 'Ahmed'. Abdul Muttalib was overjoyed to learn of the birth of grandson. He took the infant to Ka'bah and after prayers; he named him 'Muhammad', the praised one.

According to the custom among the noble families of Mecca he was entrusted to Halimah, for suckling. Halimah belonged to the tribe of Banu Sa'd, a tribe who are known for their chaste speech. Halimah was happy for she found that the infant brought her luck and prosperity. Muhammad (S.A.W.) lived in the care of his nurse for two years in the first instance and then extended to another two years.

After five years of life in the desert among the Banu Sa'd, Muhammad (S.A.W.) returned to his mother Aminah, Abdul Muttalib loved his grandson dearly. His mother took him to Madinah to show him to her brothers, the Banu Najjar. Aminah must have shown the lad his father's grave. When he grew up Muhammad would tell his companions his reminiscences of his boyhood in the household of his uncles. Aminah stayed for a month in Madinah but on her return journey to Mecca, she died on the way at the village of Abwa (23 miles south of Madinah). The bereaved child was brought to Mecca. Two years later, when he was eight, his grandfather, Abdul Muttalib, now eighty, died, leaving him under the protection of his son, Abu Talib.

CHAPTER - II

A PROPHET IS BORN: BIRTH OF MUHAMMAD (S.A.W.)

Evidently, the stage is set for the reception of a new order and a Prophet for the emancipation of mankind and a new religion to provide guidance along a right path. Everywhere – all over the world, mankind was a turmoil struggling against oppression, tyranny and religious persecution, sunk in debasing idolatry and receding back to the pagan past. It was at this critical juncture that Muhammad (S.A.W.) was born in Mecca in the heart of the Arabian Peninsula, on Monday, the twelfth day of Rabi – Ul – Awwal, corresponding to 20th April, 571 A.D. in the early hours of the morning. According to the Arab tradition, it was the year of the ‘elephant’ 570 A.D.

Propitiously, a sign of the Divine Grace, Muhammad (S.A.W.) was born fifty five days after the frustrated invasion of Hijaz by Arbah, the Abyssinian Governor of Yemen who came with a formidable army including cavalry and elephants – an animal the Arabs had not seen entered Hijaz and was camping near Mecca, with the avowed intention of destroying Ka’bah; his raiding party had seized the Quraysh cattle’s herds including a hundred camels belonging to Abdul Muttalib. The Meccas met in a council to consider the grave situation. It was found unwise to fight and they decided to evacuate the city and return to the surrounding hills. Abrah sent for the nobles of Mecca, Abdul Muttalib, the patriarch of Ka’bah declared that he will not fight Abrah. Abrah was very much impressed by the deportment of the old Patriarch, now seventy years old, and became friendly and asked him if he has a favour to seek, Abdul Muttalib asked for the return of the hundred camels the raiding party had seized. Abrah was surprised and asked him why he had not implored him for the safety of Ka’bah instead of return of his camels. Abdul Muttalib replied deftly that the camels are his property and Ka’bah is the House of God who will take care of it. The camels were returned and the Arab chiefs returned to the City. Abdul Muttalib fervently prayed at Ka’bah for the defense of the honour of Ka’bah and the people of Mecca. Next morning, seated on the richly caparisoned rightly elephant, Abrah marched toward Mecca. The Meccans had evacuated the city taking refuge on the hill tops surrounding Mecca. But Abrah’s elephant knelt down in the vicinity of the city and would not budge. The sky grew black and a great swarm of birds appeared, swooping down and raining pebbles spreading pestilence and death. Panic prevailed everywhere. The elephant refused to move and knelt down, the fighters scattered and fled. Abrah retreated fast and died before he reached his capital San’a. The Ka’bah was thus saved from destruction and the people who were taking refuge on the surrounding hills returned in safety. This was something so very extraordinary an event that the Arabs started to call the year ‘The Year of the Elephant’ in commemoration as their new calendar. This is no fable; a historical event, and there is a reference in the Holy Qur’an: (Sura: 105 AL – FIL).

“Art thou not aware of how the Sustainer dealt with the Army of the Elephant?”

Did He not utterly confound their artful planning?;

Thus He let loose upon them great swarms of flying creatures which smote them with stone – hard blows of chastisement preordained. And caused them to become like a field of grain that has been beaten down to stubble.”

(CV- ‘ELEPHANT’)

(Stone hard blows is a metaphor, the earliest Commentators stated that it was for the first time epidemic spotted fever appeared in Arabia.)

(Allegorically flying creatures were carriers of the strange infection that spreads fast).

Whatever it is, the invading army was instantly stricken with natural forces and overtaken by doom. The event enhanced the esteem and reverence associated and with the offices of custodianship of the house of Ka’bah which vested in Muhammad’s (S.A.W.) grandfather Abdul Muttalib, for the last four generations right from 400 A.D.

Thus, if the Ka'bah had not been providentially saved from destruction by Abrah the Abyssinian Governor of Yemen backed by the might of the Byzantine empire, perhaps history would never have unfolded a new revolution that as destined to change the face of the world for centuries to come. Abyssinian was a Christian kingdom since fourth centuries A.D. and incidentally, it was Negus, the king of Abyssinia who offered refuge to the persecuted bands of Muslims who sought asylum and protection from their pagan persecutor of Mecca.

MUHAMMAD'S YOUTH

Muhammad spent his boyhood and youth under the care of his uncle Abu Talib. Abu Talib was not rich but he loved his nephew most. He led a caravan to Syria and Muhammad, a boy of twelve, accompanied him. He worked as a herdsman too as the Prophets Moses and David of yore. In his youth he was modest and honest, free from vice. He grew up into manhood. There lived in the city a wealthy lady, who had developed business and Abu Talib learnt that she was organizing a caravan. Abu Talib spoke to her recommending his nephew Muhammad for an assignment. She readily agreed. Muhammad was accompanied by her slave Maysarah. The caravan made its way through the well – known routes and centres which were familiar to Muhammad. The trip earned handsome profits beyond her expectations. Muhammad was now twenty five years old, handsome and noble, with reputation of being trustworthy. His upright character and charm won him the love of Khadijah. She expressed her desire to her lady friend who took the lead in obtaining the acceptance of Muhammad (S.A.W.). Khadijah was forty years old. Their marriage was solemnised. This opened a new chapter in the life of Muhammad. Muhammad gave her a dowry twenty female camels; He moved to her house. His esteem in the city was elevated and his modesty, in manner and speech made him lovable.

PERSONALITY OF THE HOLY PROPHET MUHAMMAD (S.A.W.)

“According to the tradition of his companions, Muhammad (S.A.W.) was distinguished by the beauty of his person, an outward gift which is seldom despised, excepts by those to whom it has been refused. Before he spoke engaged on his side the affection of a public or private audience. They applauded his commanding presence, his majestic aspect, his piercing eye, his gracious smile, his flowing beard, his countenance that painted every sensation of his soul, and his gestures that enforced each expression of the tongue. In the familiar offices of life he scrupulously adhered to the grave and ceremonious politeness of his country; his respectful attention to the rich and powerful was dignified by his condescension and affability to the poorest citizens of Mecca; the frankness of his manner concealed the artifice of his views; and the habits of courtesy were imputed to personal friendship or universal benevolence. His memory was capacious and retentive, his wit easy and social; his imaginations sublime, his judgment clear, rapid and decisive. He possessed the courage both thought and action. Although his designs might gradually expand with his success, the first idea which he entertained of his divine mission bears the stamp of an original and superior genius. The son of Abdullah was educated in the bosom of the noblest race, in the use of the purest dialect of Arabia. The fluency of his speech was corrected and enhanced by the practice of direct and seasonable silence. With these powers of eloquence, Muhammad was a *illiterate; his youth had never been instructed in the arts of reading and writing; the common ignorance exempted him from shame or reproach, but he was reduced to a narrow circle of existence, and deprived of those faithful mirrors which reflect to our mind the minds of sages and heroes. Yet the book of nature’ and man was open to his view. He compares the nations and the religions of the earth; discovers the weakness of the Persian and Roman monarchies; beholds with pity and indignation the degeneracy of the times; and resolves to unite less than one God and one king the invincible spirit and primitive virtues of the Arabs. Our more accurate inquiry will suggest, that, the temples of the East, the two journeys of Muhammad (S.A.W.) into Syria were confined to the fairs of Bosra and Damascus; that he was only thirteen years of age when he accompanied the caravan of his uncle; and that his duty compelled him to return as soon as the disposal of the merchandise Khadijah.

* Quoted from: ‘Edwad Gibbon’ : ‘Decline and fall of Roman Empire’ Vol. V, Traditionalist cited is Abdulfida. P/233-34

In these hasty and superficial excursions the eye of genius might discern some objects invisible to his grosser companions; some fruits of knowledge might be east upon faithful soil; but his ignorance of the Syriac language must have checked his curiosity; and I cannot perceive in the life or writing /sayings) of Muhammad (S.A.W.) that his prospect was far extended beyond the limits of the Arabian world.

Muhammad (S.A.W.) was unlettered; the Holy Qur'an refers to him as 'Ummi', meaning; unlettered. Arabic language was only a spoken dialect at the time he was in his fortieth year, writing just having been introduced, only a very few knew how to write. If a miracle is called to attest his Prophethood, is it not enough, that born amongst a people bereft of learning and intellect, living in a desert, himself unlettered and unschooled, should preach a religion of lofty universal ideals and transform the Arabs into the most civilized race and the harbingers of a world civilization and culture in a course of two decades. Is it not a historical fact that the teachings of Islam inspired 'Reformation of the Christian Church' and elevated the Christian West into the modern civilization? The Holy Qur'an commanded the Prophet to announce:

Say "O men! I am sent unto you all, as the Messenger of Allah, to whom belong to the dominion of the Heavens and the Earth: There is no God but He: It is He that giveth both life and death, So believe in Allah and His Messenger, the unlettered Prophets, who believeth in Allah and His words, follow him that (so) ye may be guided. (Sura: VII' Ara'f/158).

SOME REALLY NATURAL OCCURENCES IN MUHAMMAD'S LIFE

'Miracles are fond children of faith' said Voltaire. And such occurrences are invariably associated with the lives of Prophet and the chosen few; one may choose to call them portends or signs of the divine will. One such 'Sign' was, the miracle of the birds, depicting how the invasion of Hijaz by Abrah, the Abyssinian Governor was frustrated on the eve of the birth of the Prophet. A minor incident has been narrated by the early traditionalist and the contemporaries of the Prophet Muhammad (S.A.W.) at the age of four or five while he was under the care of his nurse, Halimah. While he was playing, it is said, two men, dressed in white, took hold of Muhammad, laid him down, opened his abdomen and took something I know not what and went away said his play – mate – his foster brother who ran to report to his parents. Halimah ran to the place, embraced the lad who was stranding calm and ran home. This episode is narrated in the Holy Qur'an in the following words:

"Had we not received your sprit (Literally 'opened your chest') and dissipated your burden which was galling your back." [Sura 94/(1-3)
'Alam Nashara' (1-4)]

We may take this to be a divine operation to immunize Muhammad – a Prophet in the making, against vice and keep it purified to receive God's Message.

Another remarkable event may be narrated, - a historical event, connected with his public life, in the thirty fifth years of his life, relating to the reconstruction of Ka'bah.

RECONSTRUCTION OF KA'BAH:

A sudden flood had shaken the foundations of Ka'bah which cracked its walls. Ka'bah had no ceiling and the treasures it housed were exposed to thieving. Superstition stood in the way of rebuilding Ka'bah with doors and windows and any other alteration and they did not have the expertise either. Right at that time, a ship belonging to a Byzantine trader coming from Egypt was washed ashore; the trader was skilled in building trade. The Meccans contacted him and obtained his services for the reconstruction of the building with an Egyptian Captain assisting him. Below the walls were found green stones which they decided to use for the foundations and brought blue stones to the site from the surrounding hills. Everyone volunteered his services and Muhammad (S.A.W.) also volunteered to carry the stones to the site.

The walls ready but who will place the *‘sacred black stone’ in its place, - a job considered the most honorable? There could have been a civil war over this issue. At last it was suggested that while all the contestant were standing there, the first man who entered the premises is asked to arbiter and his decision will be accepted. It so happened that Muhammad was the first to enter through the appointed gate of Al Saffah, member of a noble family and hailed as the ‘Amin’ – trustworthy, was promptly asked for robe, the robe was brought and he spread it on the floor. He placed the Holy stone in the centre and asked for each of the representative of the tribes to lift it and when it was lifted upto the desired level, he lifted the stone and put in it place. Thus, his presence of mind averted a civil war and everyone was satisfied having shared the honour.

CHILDREN OF MUHAMMAD (S.A.W.)

Bibi Khadijah (R.A.A.) was a loving wife. She was the first women to believe in the Prophethood of Muhammad and to enter Islam. She gave Muhammad (S.A.W.) two sons and four daughters. The youngest daughter, Fatima, was married to Ali. Muhammad (S.A.W.) and Bibi Khadijah enjoyed the bliss of married life for twenty five years. She died at the age of sixty – five years.

She is received as the “Ummu-ul-Momineen”. Muhammad (S.A.W.) loved her dearly and cherished her memory all his life. He placed her amongst the four noblest women in Islam: (i) Asia, Pharaoh’s wives who save Moses, (ii) Bibi Maryam, the mother of Jesus and (iii) Bibi Fatima, his daughter by Khadijah (R.A.A.). Her death in 619 A.C. was a great loss to him. Soon after her death, he had to face yet another great personal tragedy; the death of his uncle Abu Talib who loved him dearly and stood by him solidly against the persecution and threatening posture of the idolatries Quraysh.

IN QUEST OF TRUTH

Muhammad (S.A.W.) was born amongst a people who worshipped idols yet he never worshipped the idols. At the very tender age of twelve he had visited Syria on business trip of his uncle and guardian Abu Talib and had observed the Christians (of Nestorian sect) and the Jews who did not worship idols. He did not know Syriac tongue and he had not the least idea of their religion and much less, their theology. The contrast between the Quraysh (Arab) idolaters’ religious practice and the absence of idols in the Jewish and Christian communities must have made an impression on his mind. As a shepherd he has enjoyed the bliss of solitude brooding under the canopy of the open skies and the twinkling stars and their mysterious setting in the skies on the moonlights nights. In his youth and in the bloom of manhood he kept chaste and untouched and uninfluenced by the many vices that were common in the society. He was modest, well behaved and truthful, never frivolous and never aggressive. He earned abiding reputation among his compatriots as Amin – trustworthy and of upright character, always kind and generous. Of the months that were allocated for religion in the Arab society which, incidentally fell in the month of Ramzan some people retired in solitude for contemplation and meditation. Muhammad (S.A.W.) adopted this practice from his thirty year onwards, retiring to a nearby hill, spending his time in contemplation and mediation in the cave of Hira, not far from the outskirts of Mecca. In the context of religious experience mediation and contemplation in solitude occupy a central position. It is an exercise for cleansing the mind of worldly thoughts and preparing it for the reception of inspiration and intuition. He prayed day and night. He fasted. He was now approaching his fortieth year. This was his fifth consecutive year of mediation in Hira.

* A celestial stone which, it is said, was brought by an Angel to Abraham from the nearby hill ever since it had reached the earth. “It descended from Paradise whiter than milk but the sins of the sons of Adam made it black”. (Saying of the Prophet).

FIRST REVELATION: 610A.C.

It was the month of Ramzan, the last days – 25th – 26th – 27th, The Arch Angel Gabriel in the night with a sheet in the form of a man. He said to Muhammad (S.A.W.) “Read”. Muhammad replied in surprise: “What shall I read?” The Angel, thereupon, held Muhammad in an embrace and again repeated: ‘Read’ Muhammad replied: “What shall I read?” This time the Angel took him again in his embrace and then released him, and said: “Read in the name of your Lord, the Creator, who created man of a clot of blood. Read: Your Lord is most gracious. It is He Who taught man by the pen that which he does not know.”

Muhammad (S.A.W.) recited these verses, repeating them after the Angel who withdrew after they were permanently instilled in his memory. These are the first five verses of Sura: ‘Alaq’ XCVI’ which is again reproduced below:

- 1- “Read in the name of the Lord and Cherisher, who created;
- 2- “Created man, out of a (mere) clot of congealed blood;
- 3- “Proclaim; thy Lord is Most Bountiful;
- 4- “He Who taught (the use of) the pen;
- 5- “Taught man that which he knew not.”

This unusual experience left Muhammad (S.A.W.) in a state of a daze and wondering who could have asked him to ‘Read’; the word ‘Proclaim: thy lord is most gracious must have reassured him. He walked in the area around the mountain trembling with fear when the same voice called to him from above. Mesmerized in his place, Muhammad (S.A.W.) lifted his head toward heaven. He saw the angel in the form of a human giant across the sky. When he was half way down the slope of the mountain, he heard a voice above him saying: “O Muhammad, thou art the messenger of God, and I am Gabriel. He raised his head heaven wards and there was his visitant, still recognizable but now clearly an Angel, filling the whole horizon, and again he said: “O Muhammad, thou art the Messenger of God, and I am Gabriel.” The Prophet stood gazing at the Angel; then he turned away from him, but whichever way he looked the angel was always there, astride the horizon, whether it was to the North, to the South, to the east or to the West. Finally the Angels turned away, and prophet descended to the slope and went to his house.

In the meantime, a messenger from Khadijah looked for him in the cave and could not find him there. Khadijah was pleasantly relieved when he arrived home but Muhammad was quaking and shivering as if with high fever. “Cover me, Cover me” he cried. Not daring to question, obediently and reverently, she covered him with a cloak. When he calmed down and recovered, he related to her what had happened in the cave and what had happened on this way home. Khadijah reassured him happily and with absolute confidence, reverently she hailed him, “Joy to my cousin: Be firm. By Him who dominates Khadijah’s soul, I pray and hope that you will be the Prophet of this nation. By God, He will not let you down. You will be kind to your kin: your speech will all be true: you will rescue the weary; entertain the guest, and help the truth to prevail.”

Thus comforted and reassured, Muhammad (S.A.W.) thanked her and expressed gratitude for her faith in him. Exhausted, he fell asleep. Thus, Khadijah, became the first woman in the new faith of Islam and the lady is revered as the ‘Ummul Momineen’ – The first Revelation he received in the cave of Hira has opened a new chapter in his life; a new chapter in the history of the Arabs and in the history of the world. From now – onwards his life was to be dedicated purely to God, to truth and humanity. He was being commissioned to convey to mankind the Message of His Lord. He was to present himself as a model and a mercy to mankind in the task of guiding mankind from the darkness of ignorance, superstition and the debasing idolatry into light and blissful enjoyment of life seeking salvation and goodness in this life and in the Hereafter.

WARAQAH IBN NAWFAL THE QURAYSHITE

Bibi Khadijah had a cousin, Waraqah, living nearby. He was among the four who abjured idolatry along with Muhammad (S.A.W.) on the occasion of the celebration of the pagan goddess 'Uzza' convened by the Quraysh. Subsequently, he converted to Christianity and devoted himself to the study of the scriptures. While Muhammad (S.A.W.) was resting, she ran to him related Muhammad's episode in the cave of Hira. Waraqah recalled the prophecy of the Bible predicting the advent of a prophet. "People of the Book were expecting the advent of the Prophet" he told Khadijah that Muhammad (S.A.W.) was really the expected Prophet and the Angel who appeared to him was the great "Namus" who brought messages to Moses and Jesus. Khadijah (R.A.A.) was elated with joy and reported her conversation with Waraqah and reassured Muhammad (S.A.W.) that God had ordained him a Prophet. After this episode, Muhammad (S.A.W.) continued to visit the cave to complete his days of contemplation. But no revelation was received for quite some time. After a recess of about six months. Soon after the completion of the period of his mediation in the cave Muhammad (S.A.W.) went straight to Ka'bah for prayers and circumcises rites after which he agreed Waraqah, who was now, old and blind, sitting in the mosque.

Waraqah said to him, "Tell me, O sons of my brother, what thou hast seen and heard." The Prophet told him what all that he had already told his wife Khadijah. Waraqah solemnly repeated what he said to Khadijah earlier and added this time, "Thus wilt is called a liar and ill – treated and they (the idolaters) will cast thee out and make war upon thee, and if I live to see that day, God knoweth I will help His Cause. Then he leaned toward him and kissed his forehead." Muhammad (S.A.W.) returned home reassured, mentally prepared and at ease.

After a pause of about six months another revelation came exhorting the Prophet to wake up and proclaim:

- 1- "O thou wrapped up (in a mantle)
- 2- Arise and deliver thy warning;
- 3- And Thy Lord to thou magnify;
- 4- And thy garments, keep free from stain;
- 5- All abomination shun;
- 6- Nor expect, in giving any increase; (for thyself)
- 7- But, for thy Lord's (Cause), Be patient and constant."

(MUDDASIR LXXIV / 1-7)

Now God has set the stage for him; he is no longer to brood and contemplate but to go forth and publicly proclaim the message of the Lord. While the first revelation came to him in sleep, the second one quoted above came in his state of wakefulness.

In yet another revelation he was commanded to:

- 214 - "And admonish thy nearest kinsmen" (XXVI/214) and proclaim, openly:
94 - "Therefore expound openly what thou art commanded, and turn away from those who join false gods with Allah."
95 - "For sufficient are we unto thee against those who scoff." (HIJR: XV/94-95)

SALAT – ISLAMIC MODE OF WORSHIP TAUGHT BY THE ARCH ANGEL GABRIEL

'Ablution' or purification of the body is an essential rite before saying the prayers. This rite is called 'Wadhu'. There are specific commands in the Holy Qur'an. Sura: IV (Nisa) /43 and Sura: (Maida) /6 are relevant. So, prayer preceded by 'ablution' was the first duty or rite taught to Muhammad (S.A.W.) by the Angel Gabriel. This is how it transpired:

*“Muhammad (S.A.W.), having retreated to the place where he had first heard the Revelation, Gabriel appeared again, in the shape of a human being ‘O Prophet’ he said. “You must lead men to proclaim that there is no god but Allah.” He drove him toward a water course where Gabriel stamped on the ground with his foot. A spring immediately gushed forth, and setting the example, the Angel taught Muhammad (S.A.W.) the rites of purification by means of ablutions preceding all prayers, with the bowing, prostrations, and sentences of which they should be comprised. The Prophet (S.A.W.) prayed with him guided by the Angel’s movements and words. Muhammad (S.A.W.) felt his body relieved from a weighty burden by the purification, and his soul brightened by the benefits of these prayers.... Then it was that, thrilling with faith of belief, Muhammad (S.A.W.) was about to return home to his wife when Gabriel appearing once more spoke thus: Teach Khadijah salvation by Islam” Muhammad (S.A.W.) obeyed and when he returned home spoke thus: ‘O Khadijah! Gabriel ordereth me to teach thee salvation by Islam:’ and Khadijah answered, “Allah is Salvation, from Him cometh Salvation and let Salvation be on Gabriel.” Thus, it came about, that, of all living beings, Khadijah was Islam’s first convert. The Prophet (S.A.W.) took her at once to the miraculous spring where he taught him what he had just learnt. Copying her husband she purified herself by the ablutions and recited the prayers. Ever since that day, Allah made use of this admirable women to mitigate the sorrows and pains of His Prophet in all the ordeals he had to undergo. Khadijah’s devotion endowed Muhammad (S.A.W.) with deep contempt for mortal’s wickedness, and his wife’s firm faith served to comfort him when he was looked upon as an imposter.

One day, when Muhammad (S.A.W.) and Khadijah (R.A.A.) were immersed in prayers and prostrating with no object before them, Ali who had perchance entered the room, wondered. When they had finished their prayers, Ali asked him what sort of ritual they were performing. “To whom did you prostrate?” Asked Ali. Muhammad (S.A.W.) replied: “We have prostrated ourselves to God who sent me a Prophet and He had commanded me to call men unto Him.”

“Then; Muhammad (S.A.W.), invited his nephew to worship God alone and no associate other gods with Him. Muhammad (S.A.W.) recited some verses and Ali was impressed with the sublimity of the verses. He said at first that he would tell his father about this and convert, but on a second thought, he ran back to Muhammad (S.A.W.) and Khadijah and entered Islam. Ali was the youngest and the second one after Khadijah to enter Islam. In the beginning Muhammad (S.A.W.) opened his soul only to those who were attached to him and tried to wean them away from the gross practices of their forefathers. One day, it is so happened, that Muhammad (S.A.W.), his wife and the young Ali were walking in the wilderness of the desert in a mood of prayer, and by chance, they met Abu Talib. And he said to Muhammad (S.A.W.), “O son of my brother, what is this religion that you are following now?” “It is the religion of God, of His Angels, of His Prophets and of our ancestor Abraham (R.A.A.)” Answered the Prophet. “God has sent me to His servants to direct them toward the truth.” Answered the Prophet and thou, “O my uncle, art thee most worthy of all. It is must that thou should accept the truth and help in spreading it.” “Sons of my brother,” replied Abu Talib, in the true spirit of the sturdy Semite, “I cannot abjure the religion of my fathers, but by the Supreme God, whilst I am alive none will dare to injure thee.” Then turning toward Ali, his son, the venerable patriarch inquired what religion was his. “O father” answered Ali, “I believe in God and His Prophet, and go with him?” Well, my son, Said Abu Talib “he will not call thee to anything save what is good, wherefore thou art free to cleave unto him.”

* Cited from: ‘Ibn Hisham’ Quoted from Amir Ali:
‘The Sprit of Islam’ P/20.

MUHAMMAD'S MISSION TAKES OFF THE SECOND STAGE

After the first revelation there was an interval of about six months – The Prophet was very much distressed and it was a painful time; he was losing heart but Khadijah kept comforting him saying that his Lord will not forsake him. Then came the Revelation:

The first seven verses of 'MUDDASIR' (LXXIV)

- 1- "O thou wrapped up (in a mantle)"
- 2- "Arise and deliver thy warning;"
- 3- "And thy Lord do you magnify;"
- 4- "And thy **Garments** keep free from stain;" Alludes to his self conduct.
- 5- "All abomination shun;"
- 6- "Nor expect, in giving, any increase for thyself"
- 7- "But, for thy Lord's (cause), Be patient and constant."

The Prophet was now past the stage of contemplation, lying down or sitting in his mantle; he was now to go forth and proclaim in public the Message of his Lord. He was now required to take a public stance and call the people to abjure idolatry and enter Islam.

How to make a start? It was a tough and naughty problem for he knew how very much the Arabs were devoted to the religion of their forefathers. Muhammad (S.A.W.) approached his best friend. Abu Bakr Ibn Abu Quhafa whom he knew be worthy of his trust and confided to him the first and the second revelation he had from his Lord through the arch Angel Gabriel. Without the least hesitation Abu Bakr hailed Muhammad (S.A.W.) and attested that "here is no god but God and Muhammad (S.A.W.) is His Prophet." Abu Bakr was a wealthy merchant, of noble lineage in Quraysh, most knowledgeable of its clans and genealogies, well known and respected as an amiable gentleman, entertaining and a good conversationalist. Abu Bakr made public his conversion to the new faith. Soon, seven more notables entered Islam – Uthman Ibn Affan, a wealthy leader, Abdal. Rahman Ibn Awf, Talah Ibn Ubay, Sa'd Ibn Abu Waqas and Zubayr Ibn al Awwan professed Islam. Many more Makkahns followed. Whoever wanted to join the new faith would seek the Prophet and make the attestation. Most of them were poor and were obliged to keep their faith a secret.

Then, came a pause in revelation, - as long as three years. It is natural that the Prophet should have felt shocked and impatient but he did not lose courage and hope. What made him impatient were the jokes hurled by the idolatrous lot around him? At last, the third revelation came. God had not forsaken him but was only trying his patience. The revelation was reassuring and firm, bringing good tidings. The revelation proclaims:

"In the name of Allah, Most gracious, Most merciful."

- 1- By the glorious morning light,
- 2- And by the Night when it is still,
- 3- The Guardian – Lord hath not forsaken thee nor is He displeased.
- 4- And verily the hereafter will be better for thee than the present.
- 5- And soon will thy Guardian – Lord Give thee (That wherewith) thou shall be well – pleased.
- 6- Did He not find thee an orphan and give thee shelter (and care),
- 7- And he found thee wandering, and he gave thee guidance.

(SURA DHUHA' XCII)

- 8- And He found thee in need, and made thee independent.
- 9- Therefore, treat not the orphan with harshness.
- 10- Nor repulse the petitioner (Unheard).
- 11- But the Bounty of Thy. Lord – Rehearse and proclaim!

(‘DHUHA’ XCII/1-11)

The remarkable event came in the third year of his ministry. The Lord has thus honoured him. Immediately after this event, prayers were enjoined and the ritual there of was taught to the Prophet by the arch Angel Gabriel came to him while he was on the heights of Makkah and dug a hole for him with his heel forth, and Gabriel performed the ritual ablution as the Apostle watched him. This was in order to show him how to purify himself before prayer. Then the apostle performed the ritual ablution. Then Gabriel said a prayer with him while apostle prayed with his prayer. Then Gabriel left him. The Apostle came to Khadijah and performed the ritual for her and prayed and she copied him.

- 44- Therefore expound openly what thou art commanded and turn away from those who join false gods with Allah.

(AL HIJR XV/44)

- 214- And admonish thy nearest kinsmen.

(‘SHU’ ARAH’: XVI/214)

INVITATION TO JOIN ISLAM

Muhammad (S.A.W.) arranged a banquet and invited all his kinsmen. All the guests arrived. When Muhammad (S.A.W.) stood to make his speech his uncle Abu Lahab interrupted his speech and asked all the guests to walkout.

* Muhammad (S.A.W.) arranged another banquet the next morning and the guests arrived. After the guests had finished their meal, Muhammad (S.A.W.) spoke; he said “I de not know of any man in Arab history who served his people better than I served you. I have brought you the best of this world as well as the next. My Lord has commanded me to call you unto Him. Who of you then would stand by me in this matter?” To this appeal his kinsmen were unsympathetic and prepared to leave. “Ali, however, though only a boy, arose and said “Prophet of God; I will be your helper. Whosoever opposes you will fight as mortal enemy.” The Banu Hashim smiled at this and others laughed loudly. All present looked once at Ali, once at Abu Talib, his father, and left full of ridicule for what they beheld.”

After addressing his kinsmen at a well – served banquet at his home in vain, Muhammad (S.A.W.) turned his attention to the Meccans. One day he stood on the cliff of the hill Al Safa and called ‘O People of Quraysh’. Hearing this called all the Quraysh assembled around him, and asked what the matter was. He said: Tell me, O People of Quraysh, if I were to tell you that I see a cavalry on the other side of the mountain, would you believe me? They answered. “Indeed for we trust you, and we have never known you tell a lie.” Muhammad (S.A.W.) said, Know then that I am a Warner and that I warn you of a severe punishment. O Banu Muttalib: O Banu Manaf: O Banu Zuhrah: O Banu Taym: O Banu Makhzum: O Banu Asad: God has commanded me to warn you, my nearest kinsmen, that I can guarantee to you no good on earth or in hereafter unless you witness that there is no god but God. Abu Lahab fat but quick of temper as he arose and said, “Woe to you on this day: Did you assemble us for this?” Severely shocked, Muhammad (S.A.W.) looked toward his uncle for a moment. Soon the following verses were revealed: “Accursed be the hands of Abu Lahab and accursed may him be. Neither his property nor his wealth will save him. He will burn in the flames of hell.”

Inspite of the animosity of Abu Lahab and Abu Sufyan the two stalwarts of Quraysh, Islam started gaining ground. Even the poets were pressed into service to ridicule the Prophet and glorifying the pagan gods but all in vain. A few others demanded miracles as the ones performed by Moses and Jesus, and some others suggested that he turn Mount Safa and Mount Marwah into gold or at best, foretell market rates to get richly quick. Then came a revelation commanding Muhammad (S.A.W.) to proclaim:

“Say: I have no power over any good or harm to myself excepts as Allah Willeth. If I had knowledge of the unseen I should have multiplied all good and no evil should have touched me. I am but a warner, and a bringer of glad tidings to those who have faith.”
(AR’AF: VII/188)

Indeed, Muhammad (S.A.W.) was only a warner and a messenger; He claimed no miracle. * But polytheism was deeply rooted among them; the ancient cult offered attractions, which the new faith in its purity, did not possess. The Quraysh had vested interest in the old worship, and their prestige was involved in its maintenance. Muhammad (S.A.W.) had thus to contend not only with the heathenism of his city set by ages of idolatry, observance and belief but also with the opposition of the oligarchy which ruled its destinies, and with whom like the generality of their people, superstition was allied to great skepticism. With these forces fighting against him, little wonder, which the life and – a death struggle of the three years, drew only thirty followers. But the heart of the great Teacher never failed. Steadfast in his trust in the Al Mighty Master Whose behest he was carrying out, he held on. Hitherto he had preached quietly and unobtrusively. He now determined to appeal publicly to the Quraysh to abandon their idolatry. In the assembly he had convened on the hill of Safa he spoke to them of the enormities of their crimes in the sight of their Lord, their folly in offering adoration to carved idols. He warned them of the fate that had overtaken the races which had passed.

But he was mocked and laughed at. They called him crazy, possessed, and mad. His own kinsmen jeered; they were the elite and were at the head of the oligarchy that ruled over Mecca and their fame and fortune rested on the sanctity of Mecca as a place of pilgrimage for the entire Arab nation paying homage to the three hundred and sixty idols housed in Ka’bah. The time for pilgrimage had arrived and Muhammad (S.A.W.) was determined to address the Arab tribes from far and near. God helped him and revelation came:

- 1- “Nun, By the Pen and by the (Record) while men write,”
- 2- “Thou art not by the Grace of thy Lord, mad or possessed.”
- 3- “Nay, verily for thee is a reward unfailing.”
- 4- “And thou (Standest) on an exalted standard of character.”

(‘QALAM’ – LXVIII/1-4)

* ‘Nun’ is a letter of the Arabic alphabet

The Quraysh were equally determined to frustrate Muhammad (S.A.W.) and posted them on the different points of entry into the outskirts of Mecca forewarning the pilgrims and the traders of the lurking danger of having any communication with Muhammad (S.A.W.), the strange enthusiastic preacher whom they represented as a dangerous magician calling on the people to forsake the religion of their fathers and shun their gods. This mean insinuation of the Quraysh could not malign the character of Muhammad (S.A.W.) but publicized him more effectively as the pilgrims spread word in every nook and corner of Arabia that a preacher born among Arabs is preaching a new religion calling upon men and women to shun the worship of idols carved by human hands and worship One God who created the world, the firmament above and man in pairs from a single parent. The leaders of the Quraysh, headed by Abu Lahab, an uncle of the Prophet, and Abu Sufyan both of whom were the inveterate enemies of

* Quoted from: ‘The Spirit of Islam’ by ‘Amir Ali’ P/22-23

* Quoted from: ‘The Spirit of Islam’ by ‘Amir Ali’ P/24.

Muhammad (S.A.W.) were wrong when they thought that Muhammad (S.A.W.) would be abandoned by his kith and kin. They were sadly apposed to Muhammad (S.A.W.) because of his denunciation of their pagan gods for once their worship is given up Makkah will lose its sanctity and centre of pilgrimage and this would ruin their trade. They were wrong for Abu Talib, the old patriarch who had taken Muhammad (S.A.W.) under his care was still powerful and had refused with characteristic persistency to abandon his ancient creed or to adopt the new faith but rebelled at the injustice and intolerance of his compatriots towards the reformer, and with true desert chivalry he deplored, in a poem which lies embalmed in history, the enormities of the Quraysh toward one who was the benefactor of the orphans and widows, Al Amin, who never failed in word and deed; and declared that the children of Hashim and Muttalib would defend the innocent with their lives. Abu Talib communicated his resolution to Banu Hashim and Banu Al Muttalib and spoke to them about his nephews' with great admiration and keep appreciation of the sublimity of Muhammad's position. He asked them all to protect Muhammad (S.A.W.) against the highhandedness of the Quraysh. All of them pledged to do so except Abu Lahab, who declared openly his enmity to him and withdrawal to opposite camp.

About the same time, a Yethrabite Chief, wrote to the Quraysh of Mecca, and, holding up the examples of the bygone ages exhorted them not to embroil themselves with civil dissention's and warfare. He advised them to give a hearing to the new preacher. An honourable man has adopted a certain religion, why prosecute him? For it is only the Lord of the Heaven who can read the heart of man. His counsel had some effect and occasioned a change of tactics among the Quraysh. For a time, accordingly, calumnies and vilifications, exasperating contumelies and petty outrages were substituted for open and violent persecution. The hostile Quraysh stopped the Prophet from offering the prayers at the Ka'bah; they pursued him wherever he went; they covered him and his disciples with dirt and filth when engaged in their devotions. They incited the children and the bad characters of the town to follow and insult him.

Inspite of harshness and bitter hostility of Quraysh, Prophet Muhammad (S.A.W.) did not waver. The new faith went on attracting more and more converts, His uncle, the redoubtable, Hamza, the younger son of Abdul Muttalib converted to Islam and became thenceforth a devoted adherent of Islam. Hamza was brave, generous, respected and feared by the Quraysh. The circumstance that brought him in the fold of Islam is dramatic, dramatized by Martin Lings (Abu Bakr Siraj Ab Din in his 'Muhammad' his life based on the earliest sources)."

CONVERSION OF HAMZAH

One of the worst enemies of Islam was a man of Makhzum named 'Amr' and known to his family and friends as Abul Hakam which the Muslims were not slow to change into 'Abu Jahl' "the father of ignorance". He was a grand son of Mughira and nephew of the now elderly Walid, who was chief of the clan.... He had been the most indefatigable of all those men who had manned the approaches to Mecca during the recent pilgrimage, and the most vociferous in his denunciation of the Prophet as a dangerous sorcerer. He was also the most active in persecuting the helpless believers of his own clan and in urging other clans to do the same. But one day, despite himself, he indirectly did the new religion great service....

The Prophet was sitting outside the Mosque near the Safa Gate, so named because the pilgrims go out through it to perform the rite of passing seven times between the hill of Safa near the gate and the hill of Marwah some 450 yards to the North. A rock near the foot of Safa marks the starting point of the ancient rite, and the Prophet was alone at the hollowed place when Abu Jahl came past. Here was the opportunity for the Mukhzumite to that he at least was not overawed; and standing in front of the Prophet he proceeded to revile with all the abuse he could muster. The Prophet merely looked at him, but spoke no word; and finally, having heaped upon him the worst insults he could think of Abu Jahl entered the mosque to join those of Quraysh who were assembled in the Hijr. The Prophet rose to his feet and returned to his home. Scarcely had he gone then Hamzah came in sight from the opposite direction on his way

from the chase, with his bow slung over his shoulder. It was his custom, whenever he came back from hunting, to do honour to the holy House before he joined his family. Seeing him approach, a woman came out of her house and addressed him. She herself was well disposed to the Prophet and his religion had been outraged by Abu Jahl's insults, every word she had overheard Abu 'Uma rah, "she said to Hamza, "if only thou hadst seen how Muhammad, thy brother's son, was treated even now by Abul Hakam, the son of Hisham. He found him sitting here, and most odiously reviled him and abused him. Then he left him – she pointed towards the mosque to indicate where he had gone – and Muhammad answered not a word. Hamzah was of an easy feature and easy disposition. He was none the less the most stalwart man of Quraysh, and when aroused, most formidable and the most unyielding. His mighty frame now shook with anger such as he had never felt and his anger set free something in his soul an already half formed resolve. Striding into the mosque he made straight for Abu Jahl; and, standing over him, he raised his bow and brought it down with all his force on his back. "Wilt thou insult him," he said, "now that I am of his religion, and now that I avouch what he avoucheth? Strike me blow, if thou insult him." Abu Jahl was not lacking in courage, but on this occasion he evidently felt that it was better that the incident should be closed. So when some of the Makhzumites present rose their feet as if to help him be motioned them to be seated, saying, "Let Abu Umarah be, for by God I reviled his brother's son with a right ugly reviling." The conversion of Hamzah strengthened the small Islamic community. Muslims rejoiced and the Quraysh were alarmed. Three days after this event, Umar Bin Khattab, the inveterate enemy of Muhammad (S.A.W.) and the new faith, also embraced Islam at the hands of the Prophet and proclaimed the new faith publicly and fearlessly along with Hamzah surging courage which considerably emboldened the faithful to say their prayers in the Ka'bah openly in full public gaze.

When Hamzah converted to Islam the Quraysh recognized and realized that the Apostle had become strong and henceforward they gave up some of their ways of harassing Muhammad (S.A.W.). The Prophet's followers were increasing. Now they thought of tempting him with position and honours that he may desist from insulting their gods.

EMIGRATION TO ABYSSINIA; QURAYSH SENDS A DELEGATION FOR EXTRADITION

The Quraysh intensified persecution of the Muslims. While they could not lay their hands of the poor and the oppressed, mostly slaves. The persecution was most savage and cruel and beyond human endurance. Abu Bakr rescued as many as six of them, including a female, by buying their freedom from their masters and setting them free. One such freed man was Bilal, the Abyssinian, who attained fame as the first 'Muazzin' (one announces the call for prayers). Among the notables who joined the new faith was ten notables but none of them were leaders or chiefs of any clan and were not in position strong enough to ensure protection. Prophet Muhammad (S.A.W.) advised the persecuted ones to immigrate to Abyssinia where, Negus, a Christian king ruled justly. This was the fifty year of the Prophet's Mission (615 A.C.). The first group included 11 men and four women. Then followed a second batch of eighty.

The Meccans were furious that any Arab should seek refuge against their religious persecution and lower the dignity of the Meccans. They sent a delegation to Negus, the king of Abyssinia to obtain their extradition. The Meccan delegation was led by Amr Ibn Al As and Abdullah Ibn Abu Rabi'ah with customary presents. The delegation had contacted the Patriarch and got their extradition but the king desired to hear the parties before they departed that justice may not be miscarried. The leader of the Meccan delegation submitted: O' king: A number of ignoble plebeians from Makkah have taken refuge in your country. They have apostasies from the religion of their people and have not joined your religion. They follow a new religion, known neither to us nor to you, which they created. The leading noblemen of Makkah, who are their parents, uncles and relatives, have sent us to you to ask for their return. Their leaders at home are better judges of the differences between them. The king, Negus, however, refused to concur in the judgment of his Patriarch without giving the other party to

represent their case in all fairness. He sent after them and they were presented. What is the new religion which caused you to separate yourselves from your people, a religion which is different from mine as well as from any other of the known religions?

Ja'far Ibn Abu Talib rose and said in answer, "O king: We were in a state of ignorance and immorality, worshipping idols, eating carrion, committing all sorts of inequity. We honoured no relative and assisted no relative or neighbor. The strong among us explicated the weak. Then, God sent us a Prophet, one of our own people, whose lineage, truthfulness, loyalty and purity were well known to us. He called us to worship One God alone and to repudiate all the stones and idols which we and our ancestors used to worship. He commanded us always tell the truth, to remain true to trust and promise, to assist the relative, to be good to neighbors, to abstain from blood and things forbidden, and to avoid fornication, perjury, and false witness. He commanded us not to rob the wealth of orphans or falsely to accuse the married woman. He ordered us to worship God alone and never to associate any other being with him, to hold prayers, to fast and to pay the Zakat, explaining the five pillars of Islam. We believed in him and what he brought to us from God and followed him in what he enjoined and forbade. Our people, however, tried to sway us away from our religion and persecuted us and inflicted upon us great suffering that we might re – enter into the immoral practices of old. As they vanquished and berated us unjustly and made life intolerable for us in Makkah, we chose you and your country and came thither to live under your protection in justice and peace."

Thereupon, the Negus asked "Will you show me some of the Revelation which your Prophet claims to have come to him from God?" Jaffar answered, "Yes" and recited to the Negus the surah; 'MARYAM' from its beginning with the following verses.

"Mary, therefore pointed to the child as her only answer. The people asked, How can we inquire of an infant in the cradle?" At this, Jesus spoke; "I am the servant of God to whom He has given to Book and Whom He has blessed and commissioned with Prophethood; whom He has enjoined with holding the prayer and giving the 'Zakat' as long as he lives. My mother is innocent and I am neither unjust nor evil. Peace be upon me on the day I was born, on the day I shall die, and on the day I shall be resurrected."

(Surah 'Maryam' XIX/29-33)

When the Patriarchs heard the statement conforming as it did the message of the Evangel, they were pleasantly surprised and said, "These words must have sprung from the same fountainhead from which the words of our master Jesus Christ have sprung. "The Negus then said, What you have just recited and that which was revealed to Moses must have both issued from the same source. Go forth into my kingdom; I shall not extradite you at all..." Amr Ibn Al As returned to the Negus and pleaded, "There is another side to Muslim's new religion in which they judges Jesus, Son of Mary, in totally different and condemnable terms. The Negus sent after the Muslims, to brought them back into his presence and asked them to tell him more about Jesus. The same Ja'far Ibn Abu Talib answered for them: "Our judgment of Jesus is exactly the same as that which was revealed to our Prophet, namely, that Jesus was the servant of God, His Prophet, His Spirit, His command given unto Mary, the innocent virgin. "The Negus drew a line on the floor with his cane and said with great joy, "Between your religion and ours there is really no more difference then this line." "Thus the Negus was convinced that the Muslims not only acknowledged Jesus and Christianity as true religion but worshipped the same God as well. The Muslims found under his protection the peace and tranquility they sought and lived in his country. The Meccan delegation returned disappointed causing no little embarrassment to the Quraysh. Muhammad (S.A.W.) felt at ease towards the emigration his companions to Abyssinia."

THE CONVERSION OF 'UMAR IBN AL KHATTAB'

The conversion of 'Umar Ibn Al Khattab' to Islam was equally dramatic as that of Hamzah B. Abdul Muttalib, the uncle of Muhammad (S.A.W.). At that time, Umar Ibn Al Khattab, a headstrong nephew of Abu Jahl, aged twenty six, decided to kill the Prophet, girded his sword, set out from his home. On the way he met, face with Nu'aym Ibn 'Abd Allah' of the tribe of Banu Makhzun who asked where he was going, Umar said ***"I am going to Muhammad (S.A.W.), that renegade, who hath split Quraysh into two, and I shall kill him."** Nu'aym had professed Islam but was concealing his Islam, thought of a way to divert him, he said **"O' Umar, why not go back first to thine own house and set them to right"** **"What people of my house:"** said Umar. **"Thy brother – in – law, Sa'id and thy sister Fatima"** They are both followers of Muhammad (S.A.W.) in his religion. On thy head may it fall if thou let then be. **"Without a word, Umar turned and made straight for his sister's house. Now there was a poor confederate of Zuhrah, named Khabbab whom often came to recite the Qur'an to Said and Fatima, and he was with them at the moment with written pages of Surah 'Ta Ha' which had just been revealed and which they were reading together. When they heard the voice of Umar angrily calling out his sister's name as he approached, Khabbab hid in a corner of the house. Umar had heard sound of their reading, and Fatima took the manuscript and hid it under her gown. "What was that jabbering sound I heard? "They tried to assure him that he heard nothing." Flying into a rage, Umar told them that he knew that they had forsaken their faith and professed Muhammad's religion. Chastising them, he delivered a strong blow to his brother – in – law, Said. As she came between the two to protect he husband, Umar hit her on the head causing her to bleed. At this the pair gave up their fear and, said, "Yes, indeed; we have become Muslims. Do what you will:"**

The unforgettable episode may be described in the words of Umar Ibn Khattab himself:

"Hamzah embraced Islam three days before me, and I was in the mosque, and Abu Jahl hastened to the Prophet and reviled him Hamzah was informed of it; so he took his bow and went to the mosque towards a group of the Quraysh in which was Abu Jahl, and he leaned upon his bow over upon Abu Jahl and regarded him, and Abu Jahl saw that mischief was in his countenance, 'and he said, "what is the matter with thee O' Abu U'marah? And Hamzah lifted up his bow and struck him with it upon the two cupping – veins of the neck and the blood flowed, whereupon the Quraysh adjusted the matter amicably, fearing mischief. Then Umar continued:" the Apostle of God was at that time concealed in the house of Akram the son of A'bul Akram Al Makhzum and Hamzah went away and embraced Islam." **"Three says afterwards. I went forth when behold; there came a certain man of tribe of the Banu Makhzum, and I said, 'hast thou turned away from the faith of the fathers and followed the faith of Muhammad (S.A.W.)?"**and he replied, **"If I have done so, then verily, one hath done so likewise who hath a greater claim upon thee than I. "I said – and who is that? He answered, "Thy sister as well as thy brother – in – law. 'And I departed and reached the house, and I heard a low whispering, and I entered, and said 'What is this? And words did not cease to pass between us, until I took my brother – in – law by the head and smote him and covered him with blood, but my sister rose against me and seized my head and said, 'verily that hath been done in spite of thee. And I was ashamed when I saw the blood and I sat down said, show me this writing, 'but she replied 'none shall touch it except those who are clean, 'And I arose and bathed, and they brought out to me a per in which was "In the name of God, the Most Merciful and Compassionate" (and I said: Names good and Holy)**

* Quoted from: Muhammad Hussain Haykal: 'The Life of Muhammad (S.A.W.)' P/183-184,

“Ta – Ha 2) We have not sent down the Qur’an to thee to be (An occasion) for they distress,

- 1- But only as an admonition to those who fear (Allah),
- 2- A revelation from Him Who created the earth and the heavens of high,
- 3- Allah Most Gracious is firmly established On the throne (of authority)
- 4- To Him belongs what is in the heavens and on earth, And all between them and all beneath the soil.
- 5- If you pronounce the word aloud, (it is no matter); For verily He knoweth what is secret and what is yet more hidden.
- 6- Allah! There is no god but He’ To Him belong the Most beautiful Names.”

And there arose in my heart a great awe and I said, Is it from this the Quraysh have fled? And I embraced Islam and said ‘Where is the Apostle of God? She replied “Verily, he is in the house of Akram, and I went and knocked at the door and the people gathered together and Hamzah said them, ‘What is it with you? They said, ‘it is Omar; he replied, ‘what; Omar open the door to him, and if he cometh to us amicably, we shall receive him and if he turneth away from us shall slay him, ‘and the Apostle of God heard that, and he came forth and Omar made the profession of faith. Then the people of the house magnified God with a ‘Takbir’ that was heard by the dwellers of Mecca. I said that O’ Apostle of God are we not in the Truth? He replied’ Yes’ I said then wherefore the concealment? So we came forth in two ranks, I at the head of one of them Hamzah of the other, until we entered the mosque, and the Quraysh looked upon me and upon Hamzah, and great grief fell upon them. The Apostle of God therefore named me (Al Faruq) ‘the Discrimination’ from that day because Islam was made manifest and distinguished from falsehood.”

Omar was converted in the month of Dul Haj in the sixth year of the Prophet’s Mission. He was twenty six years old. The conversion of Hamzah and Omar strengthened the new faith and came out in the open.

*“Forewarned by Nu’aym, one of the companions of the Prophet in the room who looked through chink in the door, confirmed that it was Umar knocking at the door, and he is girding a sword, he said in dismay. “Let him come in” Said Hamzah. “The Prophet agreed that he should be admitted and, advancing to meet him, he seized him by the belt and pulled him into the middle of the room saying, “what hath brought thee here O’ son of Khattab? I cannot see thee desiring until God sent down some calamity upon thee.” “O’ Messenger of God,” Said Umar, “I have come to thee so what I may declare my faith in God,” and in the Messenger and in what he hath brought from God.” Allahu Akbar” (God is Most Great said the Prophet, in such a way that every man and woman in the house know that Umar had entered Islam, and they all rejoiced.”

TEMPTATIONS OF WORLDLY HONOURS DELEGATION OF UTBAH BIN RABIAH

The Quraysh did not believe in the ‘Hereafter’ and did not believe in the virtues of charity. The guardianship of Ka’bah bestowed on them extra – ordinary benefits; prestige, influence, affluence and power over the Arabs of the entire peninsula and their material interests lay with the reverence and worship of the pagan gods Al-Lat, Al Uzzah and Mana’t, believed to be three (daughters of god – worshipped as goddesses, and Hubal. In their view Muhammad constituted a danger and the new faith will put an end to idolatry and Ka’bah will lose its importance in the life of the Arab pagans. They decided to change their tactics and offer temptations to worldly gains instead of persecution which may not succeed in view of the fact that the faith of Muhammad is gaining strength from day – to – day.

* Quoted from: ‘History of the Caliphs, by Jalaluddin A’s Sayuti P/117- 118. (Translated from the Original Arabic by Major H.S. Jarret)

*“Utbah Ibn Rabi’ah, one of the distinguished leaders of Arabia, convinced to Quraysh at one of their community meetings to delegate him approach Muhammad with a number of alternative offerings of which he thought Muhammad would surely accept one.

He therefore went to Muhammad and said; O my Nephew, you certainly enjoy among us great eminence and noble lineage and you have brought about a great issue and divided your people. Listen to me for I am about to make several offers to you. If by bringing about the conflict you did, you have sought to achieve some wealth. Know that we are proposing to give you of our wealth until you become the richest man among us. If, on the other hand, you desired honour and power, we would make you our chief and endow you with such power that nothing could be done without your consent. Even if you wanted to be a king, we should not hesitate to crown you king over us. Finally, if you are unable to cure yourself of the visions that you have been seeing, we shall be happy to seek for you at our expense all the medical service possible until your health is perfectly restored.

When he finished, Muhammad (S.A.W.) recited to him verses from the Sura ‘Sajda’ Ha Mim XLI/1-8 and 37:

“In the name of Allah, Most Gracious, Most Merciful.”

- 1- “Ha Mim:
- 2- “A revelation from (Allah) Most Gracious, Most Merciful:
- 3- “A Book, whereof the verses are explained in details:
“A Qur’an in Arabic, For people who understand:
- 4- “Giving Good News and Admonition; yet most Of them turn away, And so they hear not.
- 5- “They says: “Our hearts are Under veils, (concealed) From that to which thou Dost invite us, and In our ears is a deafness, And between us and thee is a screen: so do Thou what thou wilt; For us, we shall do (What we will);
- 6- “Say thou: I am But a man like you; It is revealed to me By inspiration, that your Allah Is One Allah: So stand True to Him, and ask For His forgiveness, And woe to those who Join gods with Allah.
- 7- “Those who practice not Regular Charity, and who Even deny the Hereafter.
- 8- “For those who believe And work deeds of righteousness In a reward that will Never fail.”

Utbah listened attentively to the divine recitation. Facing him was a man devoid of all ambition for wealth, prestige, honour, power or sovereignty; neither was he sick. Facing him indeed a man telling the truth, calling for the good, answering him with arguments yet more soundly and sublimely expressed than ever he had heard.

Muhammad (S.A.W.) ended his recitation with the verse:

37- “Among His signs are The Night and the Day, And the Sun and Moon.
Adhere not the sun And the moon, but adhere Allah Who created them, If it is Him ye Wish to serve.”

Whereupon he placed his forehead on the ground in prostration. Then he said: “Thou hast heard. What thou hast heard, O Abu l – Walid, and all in now between thee and that.”

* Quoted from: ‘Muhammad – His life based on the earliest sources By Martin Lings
(Abu Bakr Siraj Ab Din – citing Ibn Ishaque) P/86-87

*“When Utbah returned to his companions they were so struck by the change of expression on his face that they exclaimed. “What hath befallen thee. O Abu l – Walid?” He answered them saying: I have heard an utterance the like of which I have never yet heard. It is not poetry, by God, neither is it sorcery nor sooth saying. Men of Quraysh, hearken unto me, and do so as I say. Come not between this man and what he is about, but let him be, for by God the words I have heard from him will be received as great tidings. If the Arabs strike him down ye will be rid of him at the hands of others and if he overcome the Arabs, then his sovereignty will be your sovereignty and his might will be your might, and yet will be the most fortunate of men. But they mocked at him saying “He hath bewitched thee with his tongue.” “I have given you my opinion,” he answered, “so do what ye think is best.” He opposed them no further, nor was the impact made on him by the ‘Qur’anic verses’ more than a fleeting impression. Meantime, since he had not brought back an answer to any of the questions he had put, one of the others said “Let us send for Muhammad (S.A.W.) and talk to him and argue with him, so that we cannot be blamed for having left any way unattempted. So they sent for him saying: “The nobles of the people are gathered together that they may speak with thee, “and he went to them with all speed, thinking they must have been prevailed upon to change their attitude. He longed to guide them to the truth. But his hopes faded as soon as they began repeating the offers already made to him. When they had finished he said to them: “I am not possessed, neither I seek honour amongst you, nor kingship over you. But God hath sent me to you as a Messenger and revealed to me a Book and commanded me a teller of good tidings and a Warner. Even so I have conveyed to you the message of my Lord, and I have given you good counsel. If you accept from me what I have brought for you that is your good fortune in this world and in the next; but if ye reject what I have brought, then will I patiently await God’s judgment between us.”

The Quraysh turned a deaf ear to the saintly advice of the Prophet and made all sorts of childish and ridiculous demands; for instance, they said. “Ask thy lord to remove from us these mountains which hem us round and do flatten for us our land and to make rivers flow through it even as the rivers of Syria and Iraq; and to raise some of our forefathers that we may ask them if what thou said is true or false. Or if thou wilt not do these things for us then ask favour for thyself Ask God to send with thee an angel who shall confirm by words and give us the lie. And ask him to bestow on thee gardens and places and treasures of gold and silver that we may know how well thou Standest with thy Lord. “The Prophet answered them saying; “I am not the one to ask of his Lord the Like of such things, nor was I sent for that, but God hath sent me to warn and give good tidings. Refusing to listen, they said: “Then make fall the sky in pieces on our heads, scornful reference to the already revealed verse: “If We will, We shall make the earth gape and swallow them.” (XXXIV/9) “That if for God to decide, “the Prophet said,” If he will, He will do it.

Prophet Muhammad (S.A.W.) returned home sadly. However, from the men of the equally its corrigible clan of Makhzum, he won two notable converts – Abu Salamah and Arqam, who placed his large house near the foot of Mount Safa at the disposal of the Prophet to serve as a Community Hall for the Muslims.

ABU JAHL VOWS

*“When the Apostle had gone Abu Jahl spoke, making the usual charges against him, and saying, “I call God to witness that I will wait for him tomorrow with a stone I can hardly lift or words to that effect, or “When he prostrates himself in prayer I will split his skull with it. Betray me or defend me, let the Banu Abdul Manaf do what they like after that. “They said that they will never betray him on any account, and he would carry on his project.

* Quoted from ‘Muhammad, his life based on the earliest sources Martin Lings (Abu Bakr Siraj Ab Din) P/61-62.

* Quoted from: ‘Ibn Ishaque’ Sirat Rasul Allah ‘P/135. Translated by A. Guillaume from the original Arabic’.

When morning came Abu Jahl took a stone and sat in wait for the apostle, who behaved as usual that morning... The apostle rose to party while Quraysh sat in their meeting waiting for what Abu Jahl was to do. When the apostle prostrated himself, Abu Jahl took up the stone and went towards him, until when he got near him, he turned back in fright, pale with terror, and his hand was withered upon the stone, so that he cast the stone from his hand. The Quraysh asked him what had happened, and he replied that when he got near him, a camel's stallion got in his way. "By God," he said, "I have never seen anything like his head, shoulders, and teeth on any stallion before, and he made as though he would eat me."

I was told then that the Apostle said, 'That was Gabriel. If he had come here, he would have seized him.'

COMPANIONS OF THE CAVE (KAHF)

* "When Abu Jahl said that to them, al Nadar bin al Harith got up and said: "O Quraysh a situation has arisen which you cannot deal with. Muhammad (S.A.W.) was a young man most liked among you, most truthful in speech, and most trustworthy, until, when you saw grey hairs on his temple, and he brought you his message, you said he was a sorcerer, but he is not, for we have seen such people and spitting and their knots; you said, a diviner, but we have seen such people and their behavior, and we have heard their rhymes; and you said a poet, but he is not a poet, for we have heard all kinds of poetry; you said he was possessed, but he shows no signs of their gasping and whispering and delirium. Ye men of Quraysh, look to your affairs, for by God a serious thing has befallen you. Now al – Nadir bin al Harith was one of the Satans of Quraysh. He used to insult the Apostle and show him enmity."

QURYASH CONSULT THE JEWS

"When Al Nadar said that to them they sent him and Uqba B. Abul Mu'yat to the Jewish Rabbis in Madinah and said to them, Ask them about Muhammad (S.A.W.); describe him to them and tell them what he says for they are the first people of the scriptures and have knowledge which we do not possess about the Prophets. 'They carried out their instructions and said to the Rabbis; "You are the people of the Taurat" and we have come to you so that you can tell us how to deal with this tribesman of ours. The Rabbis said, Ask him about three things of which we will instruct you; if he gives you the right answer, then he is an authentic prophet, but if he does not, then the man is a rouge, so form your own opinion; about him. (1) Ask him what happened to the young men who disappeared in ancient days, for they have a marvelous story. (2) Ask him about the mighty traveler who reached the confines of both East and West. (3) Ask him what the spirit is. If he can give the answer, then follow him, for he is a Prophet. If he cannot he is a forger treat him as you will."

"The two men returned to Quraysh at Mecca and told them that they have a decisive way of dealing with Muhammad (S.A.W.), and they told them about the three question. They came to the Apostle and called upon him to answer those questions." "I will give you your answer tomorrow," but he did not say, "If God will". So they went away; and the Apostle, so they say waited for fifteen days without a revelation from God on the matter, nor did Gabriel come to him, so that the people of Mecca began to spread evil reports, saying, "Muhammad promised us an answer on tomorrow, and today, is the fifteenth day we have remained without an answer. "This delay caused the Apostle great sorrow until Gabriel Brought him the 'Chapter of the Cave' verses – 25 (XVIII) in which He reproaches him for his sadness, and told him the answer of their questions, the youths, the mighty travelers and the spirit."

*Quoted from: 'Ibn Ishaque' Sirat Rasul Allah 'P/135. Translated by A. Guillaume from the original Arabic.

* “When Quraysh asked for the story of the youths who left their folk in the days of old – a Christian legend which no one had ever heard in Mecca, they did not know that it would have a bearing on the present situation, to their own discredit and to the credit of the believers. It is often called the story of the sleepers of Ephesus, for, it was there in the middle of the third century A.C. that some young men had remained faithful to the worship of the One God when their people had fallen away into idolatry and were persecuting them for not following them. To escape from the persecution they took refuge in a cave, where they were miraculously put to sleep for over 300 years.” “This happened in the reign of the Roman Emperor Decius (249 – 251 A.D.) who persecuted the Christians with savage violence. They slept for over 300 years. They awoke when the wall which sealed up the cave was demolished. They had no idea of the duration of their sleep and still thought of the world in which they lived. But when one of them went to town to purchase provisions he found that the whole world was changed. The Christian religion, instead of being persecuted, was now the State Religion. His dress and speech and the money he had brought seemed to belong to another world. This attracted attention. The great ones of the land visited the place and verified the tale by questioning the man’s companions. The incident has been narrated by the Holy Qur’an as a parable in verses 9 – 26 of Surah: XVIII – Kahai revealed after fifteen days waiting.

“As to the second question; the great traveler is named Dhu l – Qarnayn – he of the two horns – The Revelation mentions his journey to the far West and to the East and then answering more than was asked, it tells of a mysterious third journey to a place between the two mountains where the people begged him to make a barrier that would protect them from God and Magog and other Jinn who were devastating their land and God gave him power to confine the evil spirits within a space from which they will not emerge until a divinely appointed day (XVII/83-9); when according to the Prophet, they will work terrible destruction over the face of the earth, but that would be one of the signs that the end was near.

The answer to the third question, the Revelation affirmed the Spirit’s transcendence over the mind of man, which is incapable of grasping it. They will question thee concerning the spirit, say:

The Spirit proceeds from the command of my Lord: and ye have not been given knowledge, save only a little.”

(XVII/85)

The leaders of the Quraysh had not bound themselves to take the advice of the Rabbis, nor did the Rabbis themselves recognize the Prophet, despite his having answered their questions beyond all their expectations. But the answers served to convert others and the more his followers increased, the more his opponents felt that their community and their way of life was in danger and the more resolutely they organized their persecution of all those converts who could be ill treated with impunity. Each clan dealt with its own Muslims.

PAGAN GODDESSES: THE FALSE STORY OF MUHAMMAD’S RECONCILIATION

The Muslims emigrants were back in Mecca just after three months stay in Abyssinia because a revolution had broken out there against Negus for his pro – Muslim stance. There was another reason too that prompted their return and that was a rumor of a reconciliation between Muhammad (S.A.W.) and the Quraysh and cessation of persecution of Muslims. It was alleged that Muhammad (S.A.W.) accorded a place of honour in pagan goddesses: at Lat al Uzza and Manat a place of honour in his religion through a recitation in the Ka’bah proclaiming the words: “They are exalted damsels, and their intercession may be hoped for” and this pleased the Quraysh so much that they gave up persecution of the Muslims.

A narration of the event as related by the Prophet’s earliest biographer, ibn Ishaq (80 A.H. – 150 A.H. born in Madinah) from his book ‘Sirat Rasul Allah’ (translated from the original Arabic by A. Guillaume, P/165) is cited below:

* Quoted from, ‘Muhammad – His life based on the earliest sources’ Martin Lings Abu Bakr Siraj Ab Din. P77-78.

“Now the Apostle was anxious for the welfare of his people, wishing to attract them as far as he could. It has been mentioned that he longed for a way to attract them, and the method he adopted is what Ibn Hamid told me...; When the Apostle saw that his people turned their backs on him and he was pained by their estrangement from what he brought them from God he longed that there should come to him from God a message that would reconcile his people to him. Because of his love for his people and his anxiety over them it would delight him if the obstacle that made his task so difficult could be removed; so that he mediated on the project and longed for it and it was dear to him. Then God sent down;

“By the star when it sets your comrade errs not and is not deceive, he speaks
not from own desire”

and when he reached His words: Have you thought of al – Lat and al – Uzza and Manat the third, the other, Satan, when he was mediating upon it, and desiring to bring it (for reconciliation) put upon his tongue: “These are the exalted Gharaniq whose intercession is approved.” When Quraysh heard that, they were delighted and greatly pleased at the way in which he spoke of their gods and they listened to him; while the believers were holding on what their Prophet brought them from their Lords was true, not suspecting a mistake or a vain desire or a slip, and when he reached the ‘prostration’ and the end of the Sura in which he prostrated him the Muslims prostrated themselves when their Prophet prostrated confirming what he brought and, obeying his command, and the polytheist of Quraysh and, others who were in the mosque prostrated when they heard the mention of their gods, so that everyone in the mosque, believer and the unbeliever, prostrated....Then the people dispersed and Quraysh went out, delighted at what had been said about their gods, saying, ‘Muhammad has spoken of our gods in splendid fashion. He alleged in what he read that they are the exalted Gharaniq whose intercession is approved.’

The news reached the Prophet’s companions who were in Abyssinia, it being reported that Quraysh had accepted Islam, so some 23 of the started in return while others remained behind. Then Gabriel came to the Apostle and said, what have you done Muhammad? You have read to these people something I did not bring you from God and you have said what He did not say to you. The Apostle was bitterly grieved and was greatly in fear of God. So God sent down, a Revelation, for He was Merciful to him, comforting him and making light of the affairs and telling him that every Prophet and Apostle before him desired as he desired and wanted and Satan interjected something into his desires as he had on his tongue. So God annulled what Satan had suggested and God established His verses i.e. “You are just like the Prophets and Apostles. The God sent down:

“We have not sent a Prophet or Apostle before you but when he longed
Satan cast suggestion into his longing. But God will annul what Satan has
suggested. The God will establish His verses. God being Knowing and
Wise.”
(Sura Hajj XXII/52-53)

Thus God relieved His prophet of his grief and made him feel safe from his fears and annulled what ‘Satan’ had suggested in the words used above about the pagan goddesses by His revelations;

- 19- “Have you seen Lat, and Uzza?”
- 20- “And another, the third (Goddesses) Manat?”
- 21- “What! For you the male sex and for Him the female?”
- 22- “Behold! Such will be indeed a division most unfair.”
- 23- “These are nothing but names which ye have devised – Ye end your fathers, for which Allah has sent down no authority. (whatever) they follow nothing but conjecture and what their own souls desire! – Even though there has come to them guidance from their Lord.”

(LIII NAJM/STAR)

Command for prostration comes at the end of the ‘Sura’ (verse 62) and is not stall related to the goddesses; only the two verses, - 19 and 20 with the interpolated words fabricated were put on the tongues of the polytheist and the Quraysh felt exultant that their goddesses have been honoured by Muhammad and the word spread creating a false impression that Muhammad has repented and compromised. But in fact, it was the work of the Satan and his agents, the atheists and the polytheist who invented the interpolation. Regarding the interpolated wording of the verse, it has been said that there are more than five different versions and none of them fit in the textual flow that is the hallmark of the diction of the Holy Qur’an.

Although Muslim biographers as well as a lot of Christian writers have given different accounts the saner and the more enlightened section have ignored the story; Sir William Muir, one of the most eminent biographer, consider the story as a fabricated one; Muhammad Hussain Haykal – an Egyptian scholar of great standing and Muhammad Abduh, the great reformer and thinker consider the story as false and Martin Lings – an illustrious Muslims convert has ignored this story as it is a piece of blasphemy against the Apostle of God.

PROCLAMATION OF SOCIAL BOYCOTT OF BANU HASHIM AND BANU AL MUTTALIB

The conversion of Hamzah and Umar, followed by many others notables of Quraysh and other clans were a stunning blow to the Quraysh leaders. Many Arab tribes – Ghifar, Juhainah, Muzainah and some tribes of Yeman had embraced Islam, including many Christians. The Islamic community was growing in numbers and strength. Therefore, the Quraysh decided to impose a social boycott of Banu Hashim and Banu al Muttalib who had bound them in honor to protect the Apostle Muhammad (S.A.W.). Abu Sufyan, Abu al Hakam (Abu Jahl) Abu Lahab and his wife (of Banu Hashim) had been in the forefront of the prosecutors of Muhammad and the Muslims, Abu Lahab was Muhammad’s own uncle.

Strangely enough, Abu Jahl, Abu Sufyan and al Akhlas had secretly attended the night – long preaching of the prophet, incognitos for three consecutive nights without letting the other know about it and every one of them much impressed but conceit, vanity and self interest stood in their way to an acceptance of Islam for they were gravely afraid of losing their power over the Quraysh.

At dawn, the three would meet on their way home to discover that they had been attending the preaching of Muhammad and then rebuke one another for if they had been discovered they would be gravely risking their credibility with the Quraysh. But something was compelling attendance. But inspire of this, they decided not to soften their stand against the prophet and intensify their efforts to prevent the prophet from preaching.

SOCIAL AND ECONOMIC BOYCOTT: (616 A.D.)

That was the seventh year of the Prophet’s mission. The Muslim community was gaining strength. Apart from the poorer and humble sections of the different clans, the nobler and the intelligent from the elite were also joining the fold of Islam. Prophet Muhammad was from the clan of Banu Hashim, noblest and Powerful and, Abu Talib, the patriarch, was his uncle and guardian. At this time, Hamzah son of Abu al Muttalib, a fierce warrior and embraced the new faith, followed by Umar who had been hitherto been savage persecutor of the believers, much earlier such notables as Abu Bakr and Usman son of the Umayyad Affan and many other notables from the other tribes and clans. They decided to impose a social and economic boycott of the clan of Banu Hashim and Banu Muttalib. They formed a league to proclaim a boycott. A document was drawn up and deposited in the Ka’bah. According to the document it was laid down that no one would marry a woman of Hashim and no one would sell or buy anything from them. This would continue for a period of three years or until Hashim themselves outlawed Muhammad or until he renounced his claim to prophethood. The clan of Muttalib

refused to forsake their Hashmite cousins and they were included in the boycott. This amounted to war; the Quraysh wanted to exterminate the clans of Hashim and Muttalib. The Banu Hashim and Banu Muttalib, as well as the idolaters were struck with dismay and doubt that this may as well be a conspiracy to murderous attack, and found it necessary to concentrate in a well guarded place. Abu Talib's quarter was located in a narrow mountain defile on the Eastern skirts of Macca, and most of his clan lived there. At the arrival of the Prophet and Khadijah, Abu Lahab moved out with his wife as he belonged to the anti – Muhammad party. All the Muslims moved into the surroundings.

It was difficult to enforce the boycott because of the fact that a woman was still a member of her own family after marrying into another clan and thus the clans were interlinked, inveterate enemy of Muhammad and determined persecutor of the believers always remained on the watch to ensure that the boycott was being strictly observed. One day, it so happened that Khadijah's nephew, Hakam, with a slave carrying a bag of the Banu Hashim. Abu Jahl intercepted him and accused him of violating the boycott by taking food and threatened to denounce him. While they were arguing, another man of the clan of Banu Asad – neither Hakam nor he were Muslims, - intervened and asked what was the matter. Abu Jahl explained to him what Hakam was violating the ban. The man said that Hakam was carrying the bag of flour belonging to his aunt, Khadija, and there was nothing wrong about it and asked him to let Hakam go. Abu Jahl persisted and the man picked up a camel's jaw bone and hit him hard on his head. Abu Jahl staggered and fell down and the two trampled on his body and incidentally, Hamzah who happened to come by way looked on with gratification. Hakam was within his right and no one could blame him. Muslims were thwarting the boycott as best as they could while unbelievers from the other clans were lending them support. In spite of this, life became hard for the two besieged clans and the Muslims belonging to the other clans. They were quite impoverished due to loss of trade. Abu Bakr was no more a rich man.

During this period Muhammad (S.A.W.) and his family fortified themselves against attack suffering all kinds of privations. When the Arabs would come to Mecca during the pilgrimage and during which period violent, killing or persecution was prohibited Muhammad (S.A.W.) would approach the Arabs from other clans. The boycott was so rigorously maintained that even water supply was intercepted. It was cruel and heartless. However, some of the liberal and tolerant surreptitiously kept up supplies. The boycott was not running into the third year. Some of the chiefs of clans of Quraysh were feeling ashamed of the savagery. Towards the end of the tenth year of the Prophet's mission (619 A.C.) thought that it is time to call off the boycott. Their conscience was revolting.

In spite of the malicious behavior of the Quraysh the prophet was not deterred and would go to the Ka'bah and preach during the days of the pilgrimage. It was during this period that a nobleman and a poet of renowned talent arrived in Mecca. He was warned by Abu Jahl to keep away from Muhammad (S.A.W.) who is preaching a new religion and casts a spell by his magical eloquence and incantation. Drawn by curiosity, he went to Muhammad following him to his home. The prophet recited some verses of the Holy Qur'an and he embraced Islam on the spot. Tufail ibn Amr al Dawasi went back to his tribe, converted his father and family and many of his tribesman. Likewise, a delegation of twenty Christians from Abyssinia embraced the new religion.

Abu Talib was a gifted poet and so were his daughters. It was during the distressing times of the boycott that he composed a poem:

* “Tell Lu’ayy, especially Lu’ayy of the Banu Ka’ab,
News of our condition.
Did you not know we have found Muhammad,
A Prophet like Moses described in the oldest books,
And that love is bestowed on him (alone) of
Mankind,
And that none is better than he whom God has
Singled out in love,
And that he writing you have fixed
Will be a calamity like the calamity of the
Hamstrung camel?
Awake, awake before the grave is dug
And the blameless and the guilty are as one.
Follow not the slanders, nor sever
The bonds of love and kinship between us.
Do not provoke a long – drawn war,
Often he who brings on war tastes its bitterness.
By the Lord of the temple we will not give up
Ahmed,
To harsh misfortunes and times troubles
Before hands and necks, yours and ours,
Are cut by the gleaming blades of Qusas
In a close – hemmed battlefield where you see
Broken spears
And black – headed vultures circling round like thirsty crowd,
The galloping of the horses about the scene
And the shout of warriors are like raging battle.
Did not our father Hashim gird up his lions
And teach his sons the sword and spear?
We do not tire of war until it tries of us;
And we do not complain of misfortune when it
Comes.
We keep our heads and our valour
When the harvest lose heart in terror.

Meanwhile the Apostle was exhorting his people night and day, secretly and publicly, openly proclaiming the God’s command without fear of anyone.

ANNULMENT OF THE BOYCOTT

Public opinion among the Quraysh began to gather strength to put an end the obnoxious boycott. “Hisham B. Amr, who was highly esteemed by the people of Mecca took the initiative. He went to Zubair b. Abu Ummayya B. al Mughira and said; ‘Are you content to eat food and wear clothes and marry women while you know of the condition of your maternal uncles? They cannot buy or sell, marry nor give in marriage. By God I swear that if they were the uncles if Abul Hakam B. Hisham and you asked him to do what he was asked you to do he would never agree to it, he said, ‘Confound you, Hisham, What can I do? I’m only one man. By God, if I had another man to back me I would soon annul it. ‘He said. I have found a man. Myself”. Find another, “He said. So Hisham went to al – Mutim B. Ady and said. Are you content that the two clans of the Abu Munaf should perish while you look on consenting to follow Quraysh?

* Quoted from Ibn Ishaq: ‘Sirat Rassul Allah’ P/160.

You will find that they will soon do the same with you. 'He made the same reply as Zubair and demanded of fourth man, so Hisham went to Abul Bakhtari B. Hisham who asked for a fifth man, and then to Zama'a B. al – Aswed b. al – Muttalib B. Asad and reminded him of their kinship and duties. He asked whether others were willing to cooperate in this task and he gave him the names of the others. They all arranged to meet at night on the nearest point of al – Hajun above Mecca and there they bound themselves to take up the question of the document until they had secured its annulment. Zubair claimed the right to act and speak first. So on the narrow when the people met together Zubair clad in a long robe went round the Ka'bah seven times; then he came forward and said: "O people of Mecca, are we to eat and clothe ourselves while the Banu Hashim perish, unable to buy or sell? By God I will not sit down until this evil boycotting document is torn up! Abu Jahl who was at the side of the mosque, exclaimed, 'You lied by Allah. It shall not be torn up. 'Zama'a said, you are greater liar; we were not satisfied with the document when it was written. "Abu Bakhatiri said, Zama's is right, we are not satisfied with what is written and don't hold with it. "Al Mutim said, "You are both right and anyone who says otherwise is liar. We take Allah to witness that we disassociate ourselves from the whole idea and what is written in the document. "This is a matter which has been decided overnight. It has been discussed somewhere else. "Now, Abu Talib was sitting at the side of the mosque. When Al Mutim went up to the document to tear it in pieces he found that worms had already eaten it except the words, "In Thy name O Allah (This was the customary formula with which Quraysh began their writing). The writer of the deed was Mansur B. Ikrama. It is alleged that his hand shrived."

When the deed was torn up and made invalid and non – effective. Abu Talib composed the following poem in praise of those who had taken part in the annulment of the document:

“Has no our Lord’s doing come to the ears of those
 Far distant across the sea (for Allah is very kind to men)
 Telling them that the deed was torn up And all that
 As against God’s wish had been destroyed,!
 Lies and sorcery were combined in it,
 But sorcery never gets the upper hand.
 Those not involved in it assembled together for it in
 A remote place
 While the bird of ill omen hovered within its head
 “Is war such heinous offence that it would be fitting
 That because of it hands and necks should be severed
 And the people of Mecca should go forth and flee,
 Their hearts quaking for fear of evil
 And ploughman be left in doubt what to do –
 Whether to go down to the low land or upto the hills-
 And an army comes up between Mecca’s hills
 Equipped with bows, arrows and spears
 He of Mecca’s citizens whose power rises
 (Let him know) that our glory in Mecca’s vale is older
 We grew up there when men were few
 And have ever waxed great in honour and reputation
 We feed our guests till they leave a dish untested
 When the hands of the maysir begin to tremble.
 God reward the people in al Hajjun who swore allegiance

Most of the Quraysh had been virtually won over and the singularly unique surprising and unquestionable omen of having been nibbled up by the insects excepting the words in Thy Name' 'O Allah "held up as a decisive argument in favour of the annulment. Abu Jahl, the ring leader and a few of his supporters realized that it would be unwise to dissent or oppose and the document was formally revoked. The good news was soon conveyed to the Banu Hashim and Banu Muttalib. The Meccans were relived and the Muslims rejoiced but the persecution never ceased.

The Quraysh concentrated their efforts to persuade the prophet to agree to some sort of compromise. Soon a Revelation came;

IN THE NAME OF GOD, THE MOST GRACIOUS THE DISPENSER OF GRACE”

“Say, O You who deny the truth!

I do not worship that which you worship

And neither do you worship that which I worship

And I will not worship that which you have (ever)

Worshipped.

And neither will you (ever) worship which I worship.

“Unto you, your moral law, and unto me mine.”

(CIX” AL-Kafirun)

RETURN OF THE EXILES

All the exiles returned to Mecca after this event; all of prophet’s nephews except Ja’far and Ubay – dullah ibn Jahash. All the prophet’s cousins and Hazrat Uthman and his wife Ruqayyah. Abu Salamah sent word to his Hashimite uncle asking for his protection for he could not expect protection from own clan of Makhzum. Abu Talib consented but the Makhzum protested saying: “Thou hast protected from us thy nephew Muhammad but why are you protecting our own clansman? “Abu Talib replied; “if I did not protect my sister’s son I could not protect my brother’s son. They had no choice because they had to respect the right of chieftaincy of Abu Talib. Abu Lahab supported his brother on this occasion and Makhzum did not want to annoy him.

ABU JAHL HUMILIATED

Ibn Ishaq relates that *a man from Irash brought some camels to Mecca and Abu Jahl bought them from him but did not make the payment. So the man came to the assembly of Quraysh when the Apostle was sitting at the side of the mosque and said: “Who among you will help me to get what is due to me from Abdul – Hakam B. Hashim? I am a stranger, a wayfarer, and he will not pay his debt. ‘They said: ‘Do you see that man sitting there?’ Pointing to the Apostle. (In fact they were making game of him for they knew quite well of the enmity between him and Abu Jahl.) ‘Go to him, he will help you to your right.’

So the man went and stood over the Apostle and said, ‘O Servant of God. Abul – Hakam B. Hisham has withheld the money he owes me. I am a stranger, a way fairer, and I asked these men to tell me someone who would help me to my right and they pointed to you, so get money from him, God bless you. ‘He said, Go to him, and Apostle got up and went with him. When they saw this, the men said to one of their number, ‘Follow him’. The Apostle went to his house and knocked on the door, and when he asked who was there he said, ‘Muhammad! : Come out to me.’ He came out to him, pale with agitation, and the Apostle said, ‘Pay this man his due’. One moment until I give him his money, he said, and went indoors and came out again with the amount he owed and paid it to the man. The Apostle went away saying, ‘Go about your businesses. The Irashite went back to the gathering and said, ‘May God reward him, for he has got me my due’.

Then the man they had sent after they came back and reported what he had seen. It was extraordinary’ he said; he had hardly knocked on the door when out came breathless with agitation, ‘and he related what had been said. Hardly had he done so when Abu Jahl himself came up and they said: “Whatever has happened man? We have never seen anything like what you have done.’ ‘Confound you, ‘he said. ‘By God, as soon as he knocked on my door and I heard his voice I was filled with terror. And when I went out to him there was a camel stallion towering above his head. I have never seen such a head and shoulders and such teeth on a stallion before. By God, if I had refused to pay up he would have eaten me.’

* Quoted from: Ibn Ishaq – Sirat Rasul Allah (S.A.W.) P/172-73.
(Translated from the Original Arabic by A Gillaume)

The Prophet Muhammad (S.A.W.) answered the call of duty and God upheld His prophet's honour by humbling down one of his bitterest enemies. But Abu Jahl had not drawn a lesson from this episode must have inspired a good many of those who had witnessed or had heard of it.

A WRESTLING BOUT

Miracles are wrought involuntarily by saints and prophets as occasion demands, witnessed and recorded by many, and held dear as part of faith. Ibn Ishaq narrates a wrestling bout of the prophet. He says: "Rukna B. Abu Yazid was the strongest man among Quraysh, and one day he met the Apostle in one of the passes of Mecca alone." "Rukna" said he, "Why won't you fear God and accept my preaching?" "If I knew what you say is true, I would follow you." He said, the Apostle, then asked him if he would recognize that he spoke the truth if he threw him, and when he said: yes, they began to wrestle, and when the Apostle got a firm grip on him he threw him ground, he being unable to offer any effective resistance. 'Do it again. 'This is extraordinary, 'he said, and he did it again', he said' Can you really throw me?' I can show you something more wonderful than that if you wish. I will call this tree that you see and it will come to me.' 'Call it, he said. He called it and it advanced until it stood before the Apostle. Then he said, 'Retire to your place' and it did so.

Then Rukna went to his people the B. Abdu Munaf and told them that their tribesmen could compete with any sorcerer in the world, for he had never seen such sorcery in his life, and he went on to tell them of what he had seen and what Muhammad (S.A.W.) had done.

MALE OFF SPRING

Prophet Muhammad (S.A.W.) did have three sons but none survived him having died in their childhood. In the Arab society and in India too, this was considered a woeful deprivation. The unbelievers were taunting him as 'childless' one with no one to perpetuate his memory'. Muhammad (S.A.W.) was a prophet and at the same time, a human being too with human longings; yet he never felt distressed over this and never known to have prayed for a son to perpetuate his memory. It was God's Will. Prophets who preceded him had male offspring who succeeded them in their prophetic mission. But, Muhammad was destined to be the last of the prophets – seal of the prophets – and no prophet to appear in the world after him and this was the special honour bestowed on him by God. To lighten his heart on this score God sent a Revelation:

IN THE NAME OF ALLAH, MOST GRACIOUS, MOST MERCIFUL

- 1- "To thee have we granted the Fount of abundance.
 - 2- "Therefore to thy Lord turn in prayer and sacrifice
 - 3- For he who hateth thee he will be cut off from future hope."
- (CVIII: 'Kauther' 13)

'Kauther', the heavenly fountain of unbounded Grace and knowledge, mercy and goodness, truth and wisdom, spiritual power and insight.

Abu Jahl and his pagan confederates who vented their spite and venom against the prophet were slain in the battle of Badr.

Yet another Revelation says:

- 40- "Muhammad is not the father of any your men, but (he) the Apostle of Allah and the seal of the Prophets And Allah has full knowledge of all things.
(XXXIII (Ahzab) 40)
- 79- "Soon will thy Lord raise thee to a station of praise and glory."
(XVII- Bani Isra'il: /79)

'Station' – 'Maqam' am Muhammad' has a vast mystic meaning.

On the last day of judgment the prophet will fall in prostration praying for ‘Mercy’ to his ‘Ummat’ faithful, and God will grant him His permission to seek forgiveness for mankind and this is one widely acknowledge symbolical meaning of ‘Kauther’ or fountain.

Prophet Muhammad never prayed for his personal gain, for power nor riches and he kept in reserve for his faithful and mankind at large for he had been sent as ‘Mercy to mankind, (worlds)’.

AL ISRA OR AL – MIRA’J: NOCTURNAL ASCENT (621 A.C)

There is a reference in the Holy Qur’an to this memorable event that had taken place on the night of 27th of Rajab of the Muslim calendar in the 9th year of his prophetic mission at Mecca (corresponding to 621 A.C). Related below as narrated by Ibn Ishaq in his ‘Sirat Rasul Allah’ (Translated by A. Guillaume, P/181).

Revelation in the Holy Qur’an says:

“Glory to (Allah)
Who did take His Servant
For a journey by night
From the Sacred Mosque
To the farthest mosque,
Whose precincts
We did Bless, - in order that
We Might show him some
Of Our Signs; for He
Is the One Who hearth
And seeth all (things).”

(XVII-Bani Isra’il – 1)

The following account reached me from Abdullah B. Masud and Abu Sai’d al Khudri, and Aisha the Prophet’s wife.... And other traditionalists, and Umme H’ani d. of Abu Talib. It is pieced together in the story that follows, each one contributing something of what he was told about what happened when he was taken on the night journey. The matter of the place (or time) of the journey and what is said about it in a searching test and a matter of God’s power and authority where in is a lesson for the intelligent; and guidance and mercy and strengthening to those who believe. It was certainly an act of God by which He took him by night in what way He pleased to show him His Grace which He willed him to see so that he witnessed His mighty Sovereignty and power by which He does what He wills to do.

According to what I have heard ‘Abdullah B. Masud used to say: Buraq, the animal whose every stride carried it as far as its eye could reach on which the Prophets before him used to ride was brought to the Apostle and he was mounted on it. His companion (Gabriel) went with him to see the wonders between heaven and earth, until he came to Jerusalem’s temple. There he found Abraham the friend of God, Moses and Jesus assembled with a company of the Prophets, and he prayed with them. Then he was brought three vessels containing milk, wine and water respectively. The Apostle said: I heard a voice saying when these were offered to me; if he takes the water he will be drowned and his people also, if he takes the wine he will be rightly guided and his people also. So I took the vessel containing milk and drank it, Gabriel said to me, you have been rightly guided and so will your people be, Muhammad.’

I was told that Al Hassan said that the Apostle said: ‘While I was sleeping in the Hijr (adjacent to Ka’bah) Gabriel came and stirred me with his foot. I sat up but saw nothing and lay down again. He came a second time and stirred me with his foot. I sat up but saw nothing and lay down again. He came to me third time and stirred me with his foot. I sat up and he took hold my arm, and I stood beside him and he brought me out to the door of the mosque and

there was a white animal, half mule, half donkey, with wings on its sides with which it propelled its feet, putting down each forefoot at the limit of its sight and he mounted me on it. Then he went out with me keeping close to me. In his story Al – Hassan said: “The Apostle and Gabriel went their way until they arrived at the temple at Jerusalem. There he found Abraham, Moses and Jesus among a company of the prophets. The Apostle acted as their Imam in prayer. Then he was brought two vessels. One containing milk and the other wine. The Apostle took the milk and drank it, leaving the wine. Gabriel said: You have been rightly guided to the way of nature and so will your people be, Muhammad, wine is forbidden. Then the Apostle returned to Mecca and in the morning he told Quraysh what had happened. Most of them said, ‘By God, this is a plain absurdity; A caravan takes a month to go to Syria and a month to return. Can Muhammad do the return journey in one night? Many Muslims gave up their faith; some went to Abu Bakr and said, “What do you think of your friend now, Abu Bakr? He alleges that he went to Jerusalem last night and prayed there and came back to Mecca. He replied that they are lying about the Apostle; but they said that he was in the mosque at that very moment telling the people about it.

Abu Bakr said, “If he says so then it is true. And what is so surprising in that? He tells me that communications from God from heaven to earth comes to him in an hour of a day or night and I believe him, and that is more extraordinary than that at which you boggle; He then went to the Apostle and asked him if these reports were true and when he said, they were, he asked him to describe Jerusalem to him. ‘Al – Hassan said that he was lifted up so that he could see the Apostle speaking as he told Abu Bakr what Jerusalem was like. Whenever he described a part of it he said, “That’s true. I testify what you are the Apostle of God” until he had completed the description, and then the Apostle said, “And you, Abu Bakr, are the Siddiq. This is the honorific he got on the occasion.

Al – Hassan continued God sent down concerning those who left Islam for this reason: “We made the vision which we showed thee only for a test to men and the accursed tree in the Qur’an. We put them in fear, but it only adds to their heinous error. Such is Al – Hassan’ story with additions from Qatada.

One of Abu Bakr’s family told me that A’isha (R.A.A.) the prophet’s wife used to say: “The Apostle’s body remained where it was but God removed his spirit by night.”

Reproduced below is another version:

“The following report has reached me from Umme Hani d. of Abu Talib whose name was Hind, concerning the apostle’s night journey. She said: “He slept that night in my house. He prayed the final night prayer, then he slept and we slept. A little before dawn, the apostle woke us, and we prayed the dawn prayer, he said: “O Umme Hani, I prayed with you last evening prayer in this valley as you saw. Then I went to Jerusalem and prayed there. Then I have joined prayer with you as you see. “He got up to go out and I took hold of his robe and laid bare his belly as though it was a folded Egyptian garment. I said, “O prophet of God, don’t talk to the people about it for they will give you the lie and insult you.” He said: “By God, I certainly will tell them. I said to a Negress, a slave of mine “Follow the Apostle and listen to what he says to the people, and what they say to him. He did tell them and they were amazed and asked what proof he had. He replied that he had passed the caravan of so – and – such a valley and the animal he bestrode scared them and a camel bolted, “and I showed them where it was as I was on the way to Syria. I carried on until in Dajnan. I passed by a caravan on the Banu – so – and – so. I found the people asleep. They had a jar of water covered with something. I took the covering off and drank the water replacing the cover. The proof of that is that their caravan in this moment coming down from al – Baida’ by the pass of Al – Tani’m led by a dusky camel loaded with two sacks, one black and other multitude.”

“The people hurried to the pass and the first camel they met was as he had described. They asked the men about the vessel and they told them that they had left them full with water and covered it and what when they woke it was covered but empty. “They asked the others too who were in Mecca and they said that it was quite right; they had been scared and a camel had bolted and they had heard a man calling them to it so that they were able to recover it.”

“The apostle said: ‘On my return I passed by Moses and what a fine friend of yours he was! He asked me how many prayers had been laid upon me and when I told him fifty he said, “Prayer is a weighty matter and your people are weak, so go back to your Lord and ask him to reduce the number for you and your community. “I did so and He took off ten, Again I passed by Moses and he said the same again and so it went on until only five prayers for the whole day and night were left. Moses again gave me the same advice. I replied that I had been back to my Lord and asked him to reduce the number until I was ashamed, and I would not do it again, he of you who performs them in faith and trust will have the reward of fifty prayers.”

During the ten years of the most savage persecution, vilification and insults heaped Muhammad had borne he with superhuman patience, reposed complete trust in His Will without ever striking back against his persecutors. ‘Isra’ – is the highest honour conferred by God upon any prophet that preceded him, conducting him to the Divine presence in the seventh heaven on that nocturnal ascent (al – miraj) transforming Muhammad (S.A.W.) into a perfect man (al – insane – al – kamil) endowing him spiritual experience of the highest order. It is immaterial to go into a discussion as to whether the Prophet’s (S.A.W.) ascent to the seventh heaven was in body or in spirit; Is it not our belief that ‘Allah is the light of the Heavens and the earth’ and ‘ Allah is All – Knowing. All – powerful? ” According to the Holy Qur’an itself, Allah wanted to show the prophet’ Some of Our Signs for He is the One Who hearth seeth all things.”

*“In conclusion, it should be noted that the Prophet’s night journey from Mecca to Jerusalem immediately preceding his Ascension, was apparently meant to show that Islam is not a new doctrine but a continuation of the same divine message which was preached by the problems of old, who had Jerusalem as their spiritual home. This view is supported by traditions (quoted in Fath al Bari VII, 158) according to which the prophet during his night journey, also offered prayers at Yathrib, Sinai, Bethlehem etc. His encounters with other prophets, mentioned in this connection, symbolize the same idea. The well – known traditions to the effect that on the occasion of his night journey the Prophet (S.A.W.) led a prayer in the Temple of Jerusalem. In which all other prophets ranged themselves behind him, expresses in a figurative manner the doctrine that Islam, as preached by the Prophet Muhammad (S.A.W.), is the fulfillment and perfection of mankind’s religious development and that Muhammad (S.A.W.) was the last and the greatest of God’s message – bearers.”

A mystique cum modernist view steeped in ‘Sufi’ thought. Annemarie Schimmel has ably discussed the topic of the Prophet’s nocturnal journey in her latest book, ‘And Muhammad is His Messenger’ says:

“Further more. Islamic modernist – and again particularly, (Iqbal) when discussing the heavenly journey, have pointed out that Muhammad was able to speak to God in a true ‘I – and – Thou’ relationship. This seemed to Iqbal a very important directive of the widespread doctrine of the Unity of Being. The legend of the heavenly journey confirms that God is not a mute, remote prima causa but indeed a personal Power who can be addressed and thus proves that there is the possibility of fruitful person – to – person dialogue between Creator and creature, a dialogue in prayer, out of which religious activity can grow.”

* Quoted from Ibn Ishaq: Sirat Rasul Allah’ P/178 (Translated by A. Guillaume)

THE YEAR OF SADNESS: QURAYSH MAKES A BID FOR COMPROMISE: DEATH OF ABU TALIB: (619 A.C.)

*“When Abu Talib fell ill and Quraysh learned of his grave condition they reminded one another that now that Hamzah and Umar had accepted Islam and Muhammad’s reputation was known among all the Quraysh clans, they had better go to Abu Talib and come to some compromise lest they be robbed of their authority altogether.”

“Al Abbas B. told me that Uthba and Shayba, sons of Rabia and Abu Jahl and Ummaya b. Khalaf and Abu Sufyan with sundry other notables went to Abu Talib and said: “You know your rank with us and now that you are at the point of death we are deeply concerned on your account. You know the trouble that exists between us and your nephew, so call him and let us make an agreement that he will leave us alone and we will leave him alone; let him have religion and we will have ours. When he came Abu Talib said, ‘Nephew, these notables have come to you, “Yes” he answered. You may give me one word by which you can rule the Arabs and subjected the Persians to you. “Yes” said Abu Jahl and you must repudiate what you worship beside Him. They clapped their hands and said: ‘This fellow is not going to give you anything you want and so, go and continue with the religion of your fathers.”

So saying, they departed.

Abu Talib said: ‘Nephew, I don’t think that you asked them anything extraordinary.” On hearing this, the Apostle had hopes that he would accept Islam and he said at once: “You say it uncle, and then I shall be able to intercede for you on Resurrection Day. Seeing the Apostle’s “eagerness replied:” Were it not I fear that you and your father’s sons would be abused after my death and that Quraysh would think that I had only said in fear of death, I would say it. I would only to give you pleasure. As his death was near, al – Abbas looked at him as he was moving his lips and put his ear close to him and said, “Nephew” by God, my brother has spoken the word you gave him to say. The Apostle replied, ‘I did not hear it.’

A revelation came:

- 1- “SAD. By the Qur’an, full of admonition (This is the Truth)
- 2- “But the unbelievers (are steeped) in self glory and separatism
- 3- “How many generations before them did we destroy?
- 4- “So they wonder that a Warner has come to them from among themselves

And the unbelievers say this is a sorcerer telling lies!

- 5- “Has he made the gods (all) into One Allah? Truly this is a wonderful thing.
- 6- “And the leaders among them go away impatiently saying ‘Walk ye away and remain constant in your gods!

For this truly a thing designed (against you).

(XXXVIII (SAD) / 106)

“Then Abu Talib died.”

* Quoted from: Muhammad Asad: ‘The Message of the Holy Qur’an’ Translated and explained (Appendix IV P/996)

PERSECUTION INTENSIFIED

This was a great personal loss to Muhammad. Abu Talib had been a tower of strength for him. Soon, there followed another personal loss; Khadija (R.A.A.) followed. The Quraysh intensified their persecution. Abu Lahab succeeded Abu Talib. Abu Sufyan became the chief of the Quraysh. Khadija's (R.A.A.) half brother Nawfal organized an attack on Abu Bakr (R.A.A.) and Talah and left them on the highway bound hand and – foot and none of their tribesmen intervened. Abu Bakr's relations with Ymayyah the chief of the Jumah were strained and he was left with no other alternative than to immigrate to Abyssinia with the permission of the prophet.

*While on his way along the coast of the Red Sea, per chance he met Ibn – ad Dughunnah, at that time him head of a small group of Confederates tribes in the near vicinity of Mecca. The Bedouin chief had known Abu Bakr well in his days of affluence and influence, yet now he had the appearance of a wandering hermit. Amazed at the change, he questioned him. “My people have ill – treated me, said Abu Bakr, and driven me out and all I seek is to travel over the face of the earth, worshipping God.” “Why have they done this? “Said Ibn ad – Dughunnah. “Thou art an ornament to thy clan, a help in misfortune, a doer of right, ever fulfilling the needs of others. Return, for thou art beneath my protection. “So he took him back to Mecca and spoke to the people, saying, “Men of Quraysh! I have given my protection to the son of Abu Quhafah, so let no one treat him other than well.” Quraysh confirmed the protection and promised that Abu Bakr should be safe, but at the instigation of the Bani Jumah, they said to his protection. “Tell him to worship his Lord within doors, and to pray and recite what he will there, but tell him not to cause us trouble by letting it to be seen or head, for his appearance is striking and he hath with him a way, so that we fear lest he seduce our sons and our women. “Ibn ad – Dughunnah told this to Abu Bakr, and for a while he prayed only in his own house and made the recitations of the Holy Qur'an and for a while the tension was relaxed between him and the leaders of the Bani Jumah.

Abu Talib was succeeded by Abu Lahab as Chief of Hashim but the protection that Abu Lahab gave his nephew was merely nominal, and the prophet was ill treated as never before. On one occasion, a passerby leaned over his gate and tossed a piece of putrefying offal into his cooking pot; and once when he was praying in the courtyard of his house, a man threw over him a sheep's uterus filthy with blood and excrement. Before disposing of it the Prophet picked up the object on the end of a stick, and said: “O sons of Abu Manaf, what protection is this?”

He had seen that the offender was the Shamsite Uqbah' step father of 'Uthman' Ruqayya's husband. On another occasion, when the Prophet was coming from Ka'bah, a man took a handful of dirt and threw it in his face and over his head. When he returned home, one of his daughters, washed him clean of it, weeping the while. “Weep not, little daughter,” he said God will protect thy father.” All this was at the instigation of Abu Lahab.

THE PROPHET TURNS FOR HELP TO THAQIF

The Prophet was disappointed with the Quraysh but did not lose courage ever hopeful of God's Grace and help with unswerving faith in his mission and its ultimate victory over the unbelievers he turned to Thaqif and the people of Taif who were the guardians of the temple of the goddess al – Lat, 72 miles from Mecca. Three brothers were the leaders of Taif and one of them had a Quraysh wife. Hopefully, the Prophet rode into the city and went straight to the house of the three brothers – the sons of Amr Ibn Umayyah. The Prophet invited them to the new faith which they rejected outright with unsavory remarks. It was the Hajj season and he rose to seek some other group.

* Quoted from: Martin Lings (Abu Bakr Siraj Ab Din)' Muhammad His Life based on the earliest sources”
P/97-98.

But when he had left, they sent their retainers, slaves and the crowds to revile and insult the Prophet. As the crowd dispersed, he rested under the shade of a vine. Here he prayed, a most fervent and fervid prayer it was; he prayed: *O God, unto Thee do I complain of my weakness, of my helplessness, and of my lowliness before men. O Most Merciful of the merciful, Thou art Lord of the weak. And Thou art my Lord into whose hands wilt thou entrust me? Unto some far – off stranger who will ill treat me? I care not, So thou be not worth with me. But thy favoring help – that were for me the broader way and the wider scope I take refuge in the light of thy countenance whereby all dark nesses are illuminated and the things of this world and the next are rightly ordered, lest Thou make descend Thine anger upon me, or lest Thy wrath beset me, Yet, is it Thine to reproach until Thou art well pleased. There is no power and no might except through Thee.”

The Place where the Prophet had found peace was not as empty as it had seemed. Every man of Quraysh hoped for riches enough to buy a garden and a house on the green hill of Taif to which he may escape when the heat of Mecca was at its fiercest, and the orchard was not owned by a man of Quraysh but was part of a property that belonged to the Shamsite leaders Uthbah and Shaybah, who were even now seated in a corner of their garden adjoining the vineyard. They had seen what had happened nor were they without feelings of indignation at the way in which the rabble of Thaqif had ventured to treat a man of Quraysh, who was, moreover like themselves, of the sons of Abu Manaf. As to the differences which had come between them, were not these now almost at an end? They had seen Muhammad (S.A.W.) at the death – bed of Abu Talib; and now he was without a protector, and clearly in desperate straits. Feeling they could afford to be generous, they called a young Christian slave of their named, ‘Addas’ and said to him: “Take a cluster of these grapes and put them on them on this platter. Then give it to that man, and bid him eat thereof, “Addas’ did as they had ordered and when the prophet put his hands on grapes, ‘He said, in the name of God.” Addas looked keenly into his face; then he said: “Those words are not what the people of this country say.” “From what country art thou?” said the Prophet, and what is the religion?” “I am a Christian,” he said, “of the people of Nineveh.” “From the city of righteous man Jonah, the son of Matta,” “How know est thou ought of Jonah, the son of Matta? Said Addas “He is my brother” was the answer. “He was a Prophet, and I am a Prophet. “Then Addas; bent over him and kissed his head, and his feet.”

The Prophet left Taif and started on his way to Mecca. That night he reached the valley of Naklah, half way between Makkah and Taif. Conditions in Mecca were no more conducive since Banu Hashim had forsaken him. To return to Mecca he must have a protector. He rode towards Hira where he had got his first Revelation. From there he sent his request to a leader more closely related to himself, Mutim, the Chief of Nawfal and Mutim immediately agreed. “Let him enter the city,” he sent back the word and next morning fully armed, together with his sons and nephews, he escorted the Prophet to the Ka’bah. Abu Jahl asked them if they had become followers of Muhammad. “We are giving him protection, “They replied and the Makhzumite could only say: “Whom ye protect, to him we give protection.”

The Quraysh came to know about all that had transpired at Thaqif but nothing could discourage or deter him from pursuing his mission. He called on the tribes one after another, telling them that he is a Prophet ordained but none would listen and Abu Lahab was shadowing him everywhere he went. To the people of Mecca and the people of Taif idolatry was a paying proposition and the fairs during the days of pilgrimage brought them flourishing business; Taif too housed temples for the idols Al lat.

* Quoted from: Martin Lings (Abu Bakr Siraj Ab Din) from Muhammad His Life based on the earliest sources” P/98-99.

CHAPTER-III

A RAY OF HOPE FROM YATHRIB (620 A.C.)

It was the eleventh year of the Prophet's mission; Hajj season had arrived and pilgrims were pouring in. The Prophet went to the fair up on the hill of 'Aqabah' where a group of six men were sitting together. They were from the city of Yathrib and learned on inquiry that they were the tribe of Khazraj whose neighbors and allies were Jews. He invited them to listen to his discourse and they responded readily. He expounded the teachings of Islam and recited from the Holy Qur'an. They were no doubt, polytheists and idolaters but were people with knowledge who had traveled the land as traders, being neighbors of the Jews, they knew a little about the Scriptures. They had often heard from the Jews that the advent of a Prophet is near at hand and they even boasted before them that when the Prophet appears they will subdue the Arabs with his aid. The personality and eloquence of the Prophet captured their souls and they proclaimed their belief and became Muslims. They were; two from Banu Najjar, two from Banu Zuryq, B. Salima, Banu Haram and B. Ubayd – six in all.

When they returned to Yathrib, they spread word that a Prophet has appeared among the Quraysh who is inviting people to the worship of One God and to abandon worship of idols. Born in the clan of Bani Hashim, Muhammad the Prophet is the grandson of Abdul Muttalib. Incidentally, Abdul Muttalib's mother was a lady of the Khazraj tribe and it was by the token of this relationship, Khazraj sent eighty fully armed horsemen to Mecca to restore the patrimony of Abdul Muttalib from the usurper.

The next year, they came followed by six more of their citizens as deputies from the two principal tribes – Aws and Khazraj, and met the Prophet on the hill of 'Aqabah'.

FIRST PLEDGE OF AQBAH: (621 A.D.)

Ubadah B. al – Sami said: "We gave allegiance to the Apostle that we would associate nothing with God, not steal, not commit fornication, not kill our offspring, not slander our neighbor, not disobey him in what was right, if we fulfilled this paradise would be ours; and if we committed any of those sins we should be punished in this world and this would serve as expiation; if the sin was concealed until the Day of Resurrection, then it would be for God to judge whether to punish or forgive.

When these men left, the Apostle sent with them Musa'ab B. Umayer b. Hashim B. Abdul Munaf and instructed him to read the Qur'an to them and to teach them Islam and to give them instruction about religion. In Madinah, Musab was called 'The Reader': he lodged with As'ad B. Zurara. He used to lead the prayers because Aws and Khazraj could not bear to see one of their rivals take the lead.

JEWS AND ARABS IN YATHRIB (MADINAH)

'Aws' and 'Khazraj' were the two powerful Arab tribes inhabiting Yathrib. For more than a century they were locked up in bitter warfare. The Jews, comprising three of their tribes – Bani Nazir at Khyber, the Bani – Khuraizah at Fidak and Bani Khainuka'a near Madina itself – had entered Arabia after having fled from Greek and Roman persecution living in considerable prosperity in fortified townships. Both "Aws" and "Khazraj" had alliances with the Jews. Their interest and security lay in playing off one tribe against the other carefully guarding their own neutrality. Just at the time the six Arabs from Yathrib had met the Prophet during the great fair of Ukaz and professed the faith of Muhammad (S.A.W.) the two tribes – 'Aws' and 'Khazraj' had fought a battle at 'Bu' ath' and were still in a state of war.

The fortunes of war dramatically turned in favour of Aws; they had railed forth from their flight from the battle field and fell on 'Khazraj', pressing forth their enemy, butting their orchards and villages until Sa'ad ibn Mu'ahd called a halt to the senseless slaughter of Khazraj, saying: "they are your co – religionists (idolaters); it would still behave you to keep them alive. They would be better neighbors for you than the foxes and beasts of prey of the desert. "Incidentally, it was this Sa'ad ibn Mu'adh al Ashali who took the laid in professing Islam by the first six from the city of Yathrib. He passionately believed that the Prophet would unite the two warring tribes and bring peace and salvation to the two tribes. In the battle of 'Bu'ath' both the tribes had suffered grave losses. Both the victor and vanquished tribes of Aws and Khazraj were now dominated by the Jews.

The Prophet knew that the 'six' were the clients of the Jews who used to *threaten them that a new Prophet was about to appear whom they would follow and bring to any of their enemies that dared opposed them the total destruction which was meted out to the ancient tribes of 'Ad' and 'Iram'. When the Prophet talked to this group and called them unto God, they looked to one another and said, "By God, this is the Prophet by whom the Jews had threatened us. Let us acclaim him before they do." They responded favourably to Muhammad's call, were converted and said: "We have left our people, Al Aws and Al Khazraj, who are alienated from one another and are full of hatred for one another that they might meet you and unite under your leadership. Should this ever become the case you will be the strongest man in Arabia. "The group included in their numbers, "two men from Banu al Najjar, the uncles of Abdul Muttalib and the grandfather of Muhammad (S.A.W.) who had protected him ever since his birth; the later returned to Madinah (Yathrib) and reported to their people their conversion to the new faith. The relatives received the news with joy and enthusiasm, for now they can boast of a religion that made the 'monotheists' like the Jews – indeed more excellent than they. Soon, there was no house in al Aws or al Khazraj in which the name of Muhammad (S.A.W.) was not mentioned with reverence and awe."

SECOND PLEDGE OF AQBAH: THIRTEENTH YEAR OF THE PROPHET'S MISSION (622 A.C.)

The year following the first 'Pledge of 'Aqbah' was the year of triumph which heralded the era of 'resurgence' of Islam, opening a new chapter in the history of the new faith. It was the Hajj season and the pilgrims started pouring in to the city of Mecca. A batch of seventy three men and two women arrived in Mecca complete secrecy, led by a Khazrajite Chief ' al – Bara' B. Marur'. They sought Muhammad (S.A.W.) in Ka'bah who was sitting beside his uncle, al – Abbas and they saluted him. To be more precise, a narration from Ibn Ishaque: 'Sirat Rasul Allah' translated by A. Guillaume P/203 is reproduced below:

*"Ka' ab b. Malik said, then we went to Hajj and agreed to meet the Apostle at al – Aqabah in the middle of the days of the 'tashriq'. When we had completed the Hajj and the night came in which we agreed to meet the Apostle there was with us' Abdullah B. Amr B. Haram Abu Jabir, one of our chiefs and nobles whom we had taken with us. We had concealed our business from those of our people who were Polytheists. We said to him. "You are one of our chiefs and nobles and we want to wean you from your present state lest you become fuel for the fire in the future. Then we invited him to accept Islam and told him about our meeting with the Apostle at Al – Aqabah. Thereupon he accepted Islam and came to Al – Aqabah with us, and became a 'Naqib (Leader / spokesman)".

* Muhammad Hussain Haykal: The Life of Muhammad P/154.

* Quoted from; Martin Lings': Abu Bakr Siraj Ab Din 'Muhammad His Life based on the earliest sources.

“We slept that night among our people in the caravan until when a third of the night had passed we went stealing softly like sand grouse to our appointment with the Apostle as far as the gully by al – Aqabah. There were seventy three men with two of our women. We gathered together in the gully waiting for the Apostle until he came with his uncle, al – Abbas who was at that time a polytheists; albeit he wanted to be present at his nephew’s business and see that he has a firm guarantee. When he sat down he was the first to speak and said: ‘O people of al – Khazraj (the Arabs used the term to cover both Khazraj and Aws). You know what position Muhammad holds among us. We have protected him from our own people. He lives in honour and safety among his people, but he will turn to you and join you. If you think that you can be faithful to what you have promised him and protect him from his opponents, then assume the burden you have undertaken. But if you think that you will betray and abandon him after he has gone out with you, then leave him now, for he is safe where he is.”

“We replied, “We have heard what you say. You speak, O Apostle, and choose for yourself and for your Lord what you wish. The Apostle spoke and recited the Qur’an and invited men to God and commended Islam and then said; “I invite your allegiance on the basis that you protect me as you would your women and children.” Al – Bara took his hand and said: “By Him who sent you with the truth we will protect you as we protect our women. We give our allegiance and we are men of war possessing arms which have been passed on from father to son. “While al – Bari was speaking Abul – Haythem B. al – Tayyihan interrupted him and said: O Apostle, we have ties with other men (he meant the Jews) and if we server them, perhaps when we have done that and God will have given you victory, you will return to your people and leave us? The Apostle smiled and said: “Nay, blood is blood and blood not to be paid for (thereby meaning he would treat blood revenge and its obligation as common to both parties) I am of you and you are of me. I will war against them that war against you and be at peace with those at peace with you. “Ka’ab continued: The Apostle said, “Bring out to me twelve leaders that they may take charge of their people’s affairs. ‘They produced nine from al – Khazraj and three from Al – Aws.”

Al – Bara was the first to pledge loyalty and others followed one after the other. The Prophet addressed them in these words.” You are the guarantors of your people; just the disciples were the guarantors of theirs before Jesus, Son of Mary, I, for my part, am the guarantor of my people.”

“When the people were about to pledge themselves, one by one, to the Prophet, a man of Khazraj, one of the twelve who had pledged themselves the previous year, made a sign that they should wait, and he addressed them saying: “Men of Khazraj, know ye, what it means to pledge yourselves to this man? “We know” they said, but he disregarded them. He continued,” to war against all men, the red and the black. So if ye think that when ye suffer the loss of possessions and when some of your nobles are slain ye will forsake him, forsake him now, for if ye forsake him then it will bring shame upon you in this world and the next. But if ye think ye will fulfill your pledge, and then take him, for therein, by God, is the best of this world and the next. “They said, “What though our possessions be lost and our nobles slain, yet do we take him, and what shall be ours, thereby, O Messenger of God? If we fulfill to thee our pledge?” “Paradise” he said. “Stretch forth thy hand,” and he stretched out his hand and they pledged their oaths.”

THE QURAYSH AND THE AQBAH

“With the morning the leaders of Quraysh came encampments saying that they had heard that we have come to invite Muhammad to leave them and have pledged ourselves to support him in war against them, and that there was no Arab tribe that they would more reluctantly than us. Thereupon the polytheists of our tribe swore that nothing of the kind had happened and they knew nothing of it. And here they were speaking the truth, for they were in ignorance

of what had happened. We looked at one another. Then the people got up, among them, Harith B. Hisham B. Al Mughria al – Maqzumi who was wearing a pair of new sandals. I spoke a

word to him as though I wanted to associate the people with that you are one of our chiefs, can't you get hold a pair of sandals such as this young Qurayshite has? Al Harith heard me and took them off his feet and threw them at me saying, By God, you can have them! Abu Jabir said, 'Gently now, you have angered the young man, so give him back his sandals. 'By God, I will not, I said' It is good omen and if it proves to be true I shall plunder him. "Abdullah B. Abu Bakr told me that they came to Abdullah B. Ubayy and said to him much the same as Ka'ab had said and he replied: "My people are not in the habit of deciding a question without consulting me in this way and I do not know what has happened. "They left him, thereupon." ... When the people had left Mina they (Quraysh) investigated the report closely and found that it was true."

EMIGRATIONS TO YATHRIB

The first migrant to Yathrib was Abu Salamah because he was left with no protector after the death of Abu Talib. After the Second pledge of Aqabah Muslims of Quraysh began to emigrate to Yathrib; among them were the Prophet's cousins, sons and daughters of Jahash and Umaymah, Abd Allah and his blind brother, Abu Ahmed and his sisters Zaynab and Hamnah. With them left many others, and most of the very close companions of the Prophet except Ali and Abu Bakr. Some of emigrants were intercepted by the Quraysh and tortured until they had renounced their faith. It was at this time that a revelation had come: "O My slaves who have acted unwisely against yourselves, despair not of God's Mercy, Verily, God forgiveth sins in their entirety. He is the All forgiving, the All – Merciful. And turn unto your lord in repentance and surrender unto Him before there come unto you the punishment, when ye shall not be helped. "(XXXIX /53-4) When this Revelation came many took heart and waited with patience for better days and opportunity.

At the time of the second Pledge of Aqabah, Abu Bakr had a small mosque built in front of his house. It was surrounded by wall but the walls were not high enough to prevent passers – by looking over the walls and this allowed them to hear the recitation. It was observed that the numbers of believers were increasing which caused much heart burning among the Quraysh. They sent a deputation Ibn Ad Dughumah reminding of what they had said at the outset of his protection and pointing out that the walls of Abu Bakr house was not sufficiently high to bar the outsiders. Abu Bakr was reminded of this but Abu Bakr refused to do anything about this and asked that he may be absolved of his protection, saying that Allah's protection is enough for him.

It was on that very day that the Prophet announced to him and to others of his companions: "I have been shown the place of your emigration; I saw a well watered land, rich in date palms, between two tracks of black stones." (Bukhari) "P/107 'Martin Lings "Life of Muhammad from the earliest sources.

Subsequently, Muhammad (S.A.W.) himself commanded his companions to follow the Ansars to Yathrib, in small groups. The Quraysh were now in a dilemma; they were afraid of molesting Muslims from other tribes as that would amount to buying their enmity and they knew that Muslims would gather strength and make a defiant stand under the leadership to Muhammad (S.A.W.). When Abu Bakr asked for permission to emigrate to Yathrib, the Prophet advised to wait: "Do not hurry, perhaps God may yet give you a companion for your trip." After the second pledge of Aqabah the Quraysh were alarmed that if Muhammad (S.A.W.) is allowed to emigrate he would emerge into a formidable force.

CONSPIRACY TO MURDER THE PROPHET

Abu Sufyan, the Ymayyad chief, had now become the Chief of the tribe of Quraysh. He convened a meeting of Quraysh at Al – Nadwah, their community hall, to consider the situation posed by a real possibility of Muhammad’s emigration to Yathrib to join his companions and followers most of whom had already migrated. And there, Muhammad would have the full backing of the two powerful tribes, - al – Aws and Khazraj who had already pledged loyalty binding themselves to protect Muhammad (S.A.W.) and his followers. It was suggested that Muhammad may be arrested but it was considered to be risky as it could invite a determined onslaught by the Banu Hashim in with their new – found allies of Yathrib and rescue Muhammad and destroy Quraysh. It was proposed by Abu Jahl to assassinate Muhammad (S.A.W.) to finally eliminate the danger. It was resolved that each clan would delegate a noble from its ranks and they will all fall together on Muhammad to kill him. The clan of Muhammad would be eventually forced to accept ‘blood wit’ which can be paid collectively. Decided on this course, they carefully chose the executioners and they were to execute this plot at nightfall or in the early dawn when he would come out of his house. So they prepared for a night long vigil at this house fully prepared to assassinate him.

PLOT FOILED

*“Then the Archangel Gabriel came to the Apostle and said “Do not sleep tonight on the bed on which you usually sleep.” It was noon time. The Prophet went straight to Abu Bakr’s house. He informed Abu Bakr that God had given him permission to leave the city and emigrate. “Together with me?” Asked Abu Bakr and the Prophet replied: “Yes, together with you. “Plans were made out. The young assassins had agreed to meet at the gate at nightfall and they were waiting for the rest to join them. Ali and the Prophet became aware of their presence. The Prophet took out a cloak in which he used to sleep and gave it to Ali, saying: “sleep thou on my bed, and wrap thyself in this green Hadrami cloak of mine. Sleep in it and no harm shall come to thee from them. “Then he began to recite the surah that is named after its opening letters, ‘Ya – Sin’ and when he came to the words: “And We have enshrouded them, so that they see not”, he went out of the house; and God took away their sight so that they did not see him, and he passed through their midst, and went on his way.”

A man was coming in the opposite direction, and their path crossed and he recognized the Prophet. A little later, a path took him not far from the Prophet’s house, and seeing men at its gate, he called out to them that if it is Muhammad they wanted he was not there but had gone out long since. “How could be?” they thought. One of the conspirators had been watching the house and has seen the Prophet enter it before the others had and they were certain that no one had entered it while they had been there. But now they began to be uneasy, until one of them who knew where the Prophet slept went to a point from which he could see through the window, just enough to make sure that some one was sleeping on the Prophet’s bed, wrapped in a cloak, so he reassured his fellows that their man was still there. But when it was dawn Ali rose they saw who it was, and realized that they have somehow been outwitted. The sun had risen over the hills and still there was no sign of the Prophet. With a sudden impulse they left to inform the chief of their respective clans.

The Prophet asked Ali to stay behind in Mecca in order to return goods which men had deposited with the Prophet for the people had reposed complete trust in him for the safe – custody of their valuables; to them he was ‘Amine’ – the trust worthy. Ali obeyed the orders of the Prophet and left for Madinah.

* Quoted from: Martin Lings (Abu Bakr Siraj Ab Din) ‘Muhammad His Life based on Earliest Sources’ P/116-7.

*“When the Apostle decided to go he came to Abu Bakr and the two of them left by a window in the back of the latter’s house and made for a cave on ‘Thaur’, a mountain below Mecca. Having entered Abu Bakr ordered his son Abdullah to listen to what people were saying and to come to them by night with the day’s news. He also ordered Amir B. Fuhayara, his freedman, to feed his flock by day and to bring them in the evening to the cave. Asma, his daughter used to come at night with food to sustain them. The two of them remained in the cave for three days.

The cave lay on the way to Yemen. Quraysh horsemen were on chase to overtake the party but they were all scouring the routes to Yathrib while the Prophet and his companion were in the cave on the way to Yemen.

MIRACLE IN THE CAVE

*”On the third day the silence of their mountain sanctuary was broken by the sound of the birds – a pair of rock doves they thought – cooing and fluttering their wings outside the cave. Then after a while they heard the faint sounds of men’s voices at some distance below them but gradually growing louder as if the men were climbing up the side of the mount. They were not expecting Abdullah until after nightfall, and there were some hours to go before sunset, although in fact there was strangely little light in the cave for the time of the day they supposed it to be. The voices were now not far off – five or six men at least – and they were all approaching. The Prophet looked at Abu Bakr, and said: Grieve not, for verily Allah is with us. And then he said; “What thinks thou of two, when God is their third. “They could now hear the sound of steps which drew nearer and then stopped; the men were standing outside the cave. They spoke decisively, all in agreement that there was no need to enter the cave, since no one could possibly be there. Then they turned back the way they had come. When the sound of their retreating steps and voices had died away the Prophet and Abu Bakr went to the mouth of the cave. There in front of it, almost covering the entrance was an acacia tree, about the height of a man, which had not been there that morning; and over the gap that was left between the tree and the wall of the cave a spider had woven its web. They looked the web, and there in the hollow of a rock, even where a man might step as he entered the cave, a rock dove had made a nesting place and was sitting close as if she had eggs with her mate perched on a ledge not far above. The Quraysh had now given up pursuit.

Abd Allah and his sister approached at the appointed hour. Amir had also come with his flock. With him he had brought the Bedouin to whom Abu Bakr had entrusted the two camels he had chosen for the journey. He was not a Believer but he could be relied upon to keep the secret and would guide them to their destination by such out – of the – way paths as only a true son of the desert would know. He was waiting in the valley below and had brought a third camel for needs. They left the cave.

THE HIJRAH

When the Prophet Muhammad (S.A.W.) left his home and dismounted a little, distance from the Mount of Thaur he bade goodbye to Mecca saying: Of all

God’s earth, thou art the dearest place unto me and the dearest unto God, and had not my people driven me out from thee I would not have left thee.

Abu Bakr offered the Prophet the better of the two camels but the Prophet said I will not ride a camel that is not mine own. “But she is Thine”. O Messenger of God: said Abu Bakr. “Nay” said the Prophet. “But what price didst thou pay for her? Abu Bakr told him and the Prophet said, “I take her at that price. Nor did Abu Bakr insist further on making it a gift, although the Prophet had accepted many gifts from him in the past, for this occasion off of all ties of home and homeland for the sake of God.

* Quoted from: Ibn Ishaq ‘Sirat Rasul Allah’ P/224.

* Quoted from: Martin Lings (Abu Bakr Siraj Ab Din’ Muhammad His Life based on Earliest Sources’) P/116-117.

His offering, the act of emigration, must be entirely his. Their guide took them away from the Mecca to the West until they came to the shore of the Red sea. On one of their first evenings, looking across on water towards the Nubian Desert, they saw the new moon of the month of Rabi – ul – Awwal. “O Crescent of good and of guidance, my faith is in Him Who created thee.” On their way they met Talah, who had stopped in Yathrib enroot from Syria, bringing merchandise proceeding to Mecca to dispose off the wares. He said that the Prophet’s arrival is awaited with the greatest eagerness. He gave them each a change of clothes from out of the fine white Syrian garments. Now they were making for Yathrib. At one point, the Prophet received a Revelation:

“Verily he Who ordained the Qur’an for thee, will bring thee back to the Place of Return. Say: “My Lord knows best who it is That brings true guidance and who is in manifest error.”

(XXVIII/85 (QASAS))

Yousuf Ali comments that this Aya was revealed at ‘Juhafa’ on the road to Madinah on the Hijrath journey. The Prophet was sad at that hour and this Revelation sent to console him.

The Prophet had named his camel ‘Qaswa’. Shortly after dawn on the twelfth day after leaving the cave they reached the valley of ‘Aqia’ and crossing the valley, the climbed up the rugged black slopes on the other side. Before they reached the stop the sun was well up and the heat was intense. On the other days they would have stopped for rest until the great heat of the day had passed but they now decided to climb the final ridge of the ascent, and when at last they came within sight of the plain below there could be no question of holding back. The place that the Prophet had dreamed of, ‘the well watered land between two tracts of black stones was lying before them, and the grey green of the palm groves and the lighter green of orchards and gardens stretched at one point to within three miles of the foot of the slope they had descended.

The people of Madinah had heard of the wicked plot hatched by the Quraysh to kill the Prophet and how he frustrated their plot and escaped and is safely on his way to Madinah. Every morning, in festive mood, they would come to the Oasis of Quba, waiting till mid – day with their eyes scanning the hills above to catch the first glimpse of the Prophet. Banu (of Aws) who owned the Oasis of Quba and a large number of his clansmen and the Muslims of Quraysh who had already emigrated would wait in the hot mid – summer heat. Even Jews would come out; all in a mood of jubilation to greet the Prophet and his companion.

It was noon when the Prophet and his companion came within site, Bani Najjar were there to greet him. The people reassembled, putting on their best attire and taking their arms Boys and girls took their drums and sang in chorus:

“The full moon has arisen on us
From the Thanniyatul – Wada
Thanks giving in incumbent on us
So long as an invoker may invoke God
O thou Divinely sent among us
Thou hast brought a Commandment that shall be observed.”

THE PROPHET AT QUBA

The nearest point of greenery was the Oasis of Quba where most of the emigrants from Mecca had first stayed and, where many of them were still staying. The Prophet told their guide: “Lead us straight to the Bani Amr at Quba, and draw not yet neigh unto the city.” – For so the most densely inhabited part of the oasis was called, he arrived in the ‘oasis’ on Monday.

The Apostle stayed in Quba among B. Amr B. Auf from Monday to Thursday to Thursday and then he laid the foundation of his mosque. Then God brought him out on Friday and said his prayers among B. Salim B. Auf. This was the ‘first’ Friday prayer that he prayed in Madinah.

Every clan wanted the Prophet to stay with them enjoying their hospitality. Now, the prophet gave free rein to his camel and it was under God's command. Finally, the camel came to the home of B. Malik B. Al – Najjar when it knelt at the door of his mosque, which at that time was used as a drying – place for dates and belonged to two young orphans of B. al – Najjar of B. Malik clan, who were under the protection of Mu'adh B. Afra, Sahl and Suhayl the sons of Amr. When it knelt, the Apostle did not alight, and it got up and went a short distance. The Apostle left its rein free, not guiding it, and it turned in its tracks and returned to the place where it knelt at first and knelt there again. The Apostle alighted and Abu Ayyub Khalid B. Zayd took his baggage into the house and the Apostle stayed with him.

THE PROPHET ACQUIRES THE PLOT FOR THE CONSTRUCTION OF MOSQUE

The Prophet did not like to have the plot as gift but paid for it in gold and ordered that a mosque should be built, and he stayed with Abu Ayyub until the mosque and his house were completed. The Apostle joined in the work to encourage the Muslims to work and the 'mahajrin' and the 'ansars' laboured hard. The mosque and the adjoining house were completed in six / seven months. The mosque 'Masjid – e – Nabvi' (Mosque of the Prophet) and it is still there, reconstructed from time to time and is reckoned to be the largest and the greatest places of worship in the world.

THE CALL TO PRAYER

At the prayer time people gathered round in large numbers and there was no means to call the faithful to prayers. A number of suggestions were made. Incidentally, at that very time, one night, a man of Khazraj who had been at the second Pledge of Aqabah, Abd Allah ibn Zayd had a dream which he related to the Prophet. He said: "There passed by me a man wearing two green garments and he carried in his hand a Naqus (clapper) so I said unto him, O slave of God! Will thou sell me that Naqus?" What ... thou do with....?"

He said. "I answered: "We will summon the people to prayer with it" He said: "Shall I not show thee a better way?" What way is that?" "He answered: "That thou shouldst say: God is Most Great, Allahu Akbar. The man in green reported magnification four times, then, each of the following twice: I testify that there is no God but God; I testify that Muhammad is the Messenger of God; Came unto salvation, God is Most Great and then once again, there is no God but God."

The Prophet said that this was a true vision, and he told him to go to Bilal, who had an excellent voice and teach him the words exactly as you had heard in sleep.

MUHAMMAD (S.A.W.) ELECTED CHIEF OF BANU NAJJAR:

During the months in which the mosque was being built Abu Umama As'ad B. Zurara died. The Apostle said: "How unfortunate is the death of Abu Umama! The Jews and the hypocrites are sure to say. "If he were a Prophet his companions would not die" and truly, I have no power from God for myself or for my companion (to avert death)."

The B. al – Najjar came to the Apostle, for Abu Umama was their leader, saying that he held the high rank the Apostle knew of and would he appoint some one from among them to act in his place; to which the Apostle replied: "you are my maternal uncles, and we belong together so I will be your leader. The Apostle did not want to prefer any one of them to the others. Henceforth the Bani al – Najjar regarded themselves as highly honoured in having the Apostle as their leader.

CHAPTER – IV

PROPHET MUHAMMAD (S.A.W.) IN THE ROLE OF A STATESMAN AND NATION BUILDER

STATE OF TRIBAL AFFAIRS IN YATHRIB

Unlike Makkah which was a city state, ruled by an oligarchy of ten tribes with a well – knit organization and coordinating authority to function peace and war Yathrib, now ‘Madinah’ – the city of the Prophet – had no such administrative structure; it was inhabited by Muslims and non – Muslims clans and in the midst of the Arabs were three powerful and prosperous tribes of Jews. The most important were (1) Bani Nazir of Khybar (2) Bani Khuraizah at Fidak (3) and Bani Kainuka near Madinah itself, all living in well fortified towns. The two powerful Arab tribes, Aws and Khazraj were domineering but of late, had considerably been weakened due to a bitter war and were actually living in a state – of – war at the time of the arrival of the Prophet.

*“On his arrival, the Prophet was staying in the territory of Khazraj, who were, by the way, related to him through his grand – mother. To demonstrate and establish neutrality between the two antagonists’ tribes, the Prophet moved from ‘Quba’ to a place where the tribe of Banu Najjar had settled. Soon, he summoned there a conference of the representatives of various elements – a heterogeneous stock, comprising Muslims and non – Muslims, Jews and Christians and presented his proposal for setting up of a State. A majority accepted the proposal; the Prophet became the head of the state his person being neutral, was the obvious choice. The first and the foremost need of the hour were the rehabilitation of the near – about 200 Muslims of Quraysh who had emigrated to Madinah. The problem was solved by instituting ‘brotherhood’ between his fellow emigrants and the helpers. The Prophet (S.A.W.) said: “Let each of you take a brother in God.” He himself took Ali by the hand and said. “This is my brother.” The pairs were arranged. The helpers were called ‘Ansars’ while the emigrants were called ‘Mahajirin’. The Prophet’s proclamation transformed that the bond into one of blood and real fraternity and indivisible unity.

CHARTER OF RIGHTS – THE NEW CONSTITUTION

Soon a constitution was dawn. It was a unique achievement. For the first time in history the rights and obligations of subjects and the sovereign were reduced in writing. The Constitution of the State was drafted with the consent of all the parties concerned. Thus came into existence the historic document of the First written constitution of a state piloted by a man who was not able to write himself... One of the clauses stated “For Muslims their religion and for Jews, their religion. All the elements constituting the body – politic were assured if religious, judicial and legal freedom. The Prophet (S.A.W.) was recognized – to use a modern appellation – as the President of the State. Had a member of the ‘Aws’ had been elected to this office the Khazraj might not have accepted him. The warring tribes agreed on a man in whom they had confidence for they had seen for themselves during the short time he was there that he was neutral, just, tolerant and generous.

* Quoted from ‘Dr. Hamidullah’: The Prophet’s Establishing a State and His Succession’ P/65-74.

CONSTITUTION OF MADINAH

When the Prophet arrived in Madinah after his flight from Makkah in 622 A.H. the Makkans sent an ultimatum to the people of Madinah, “either kill or expels our enemy, Muhammad or else we take necessary measures.” The Prophet invited the chiefs of all the tribes, Muslims and non – Muslims, and suggested the constitution of a City – State of a type, that is internal autonomy to each unit, with a few powers conferred on the central organism. Practically all agreed. In consultation with these representatives a written constitution of State was prepared. And has come down to us, and is in fact, the oldest constitution promulgated by a head of the State, in world history.

The whole of this document, word for word, has been reproduced by Ibn Ishaq and Abu Ubaid in their respective books.

TEXT OF THE CONSTITUTION

With the name of God, the Most Merciful, the all Merciful.

1. This is a prescript kitab of the Prophet Muhammad the messenger of God to operate among the Faithful Believers muminin and the Submissive to God Muslimin from between the Quraysh and the people of Yathrib and those who may be under them, and take part in wars in their company.
2. Verily they constitute a political unit (umma) as distinct from all the people (of the world.)
3. The Emigrants from among the Quraysh will be (responsible) for their (rabah) ward; and shall pay their blood money in mutual collaboration, and shall secure the release of their prisoners by paying their ransom themselves, so that the mutual dealings between the Believers be in accordance with the principles of recognized goodness (mar’uf) and justice.
4. And the Banu Awf shall be responsible for their ward, and shall pay the blood – money in mutual collaboration as heretofore; and every group shall secure the release of its own prisoners by paying their ransom themselves, so that the dealings between Believers are in accordance with the principles of recognized goodness and justice.
5. And the Banu “I – Harith shall be responsible for their ward, and shall pay their blood – money in mutual collaboration as heretofore, and every group shall secure the release of its own prisoners by paying their ransom themselves, so that the dealings between the Believers be in accordance with the principles of recognized goodness and justice.
6. And the Banu Sa’idah shall be responsible for their ward, and shall pay their blood – money in mutual collaboration as heretofore; and every group shall secure the release of its own prisoners by paying their ransom themselves, so that the dealings between the believers be in accordance with the principles of recognized goodness and justice.
7. And the Banu Jusham shall be responsible for their ward, and shall pay their blood – money in mutual collaboration as heretofore; and every group shall secure the release of its own prisoners by paying their ransom themselves, so that the dealings between the believers be in accordance with the principles of recognized goodness and justice.
8. And the Banu al –Najjar shall be responsible for their ward, and shall pay their blood – money in mutual collaboration as heretofore; and every group shall secure the release of its own prisoners by paying their ransom themselves, so that the dealings between the believers be in accordance with the principles of recognized goodness and justice.

9. And the Banu Amr Ibn Awf shall be responsible for their ward, and shall pay their blood – money in mutual collaboration as heretofore; and every group shall secure the release of its own prisoners by paying their ransom themselves, so that the dealings between the believers be in accordance with the principles of recognized goodness and justice.
10. And the Banu ‘n – Nabit shall be responsible for their ward, and shall pay their blood – money in mutual collaboration as heretofore; and every group shall secure the release of its own prisoners by paying their ransom themselves, so that the dealings between the believers be in accordance with the principles of recognized goodness and justice.
11. And the Banu ‘I – Aws shall be responsible for their ward, and shall pay their blood – money in mutual collaboration as heretofore; and every group shall secure the release of its own prisoners by paying their ransom themselves, so that the dealings between the believers be in accordance with the principles of recognized goodness and justice.
12.
 - a) And verily the Believers shall not leave anyone hard – pressed with debts, without helping him in recognized goodness with regard to ransom and blood – money.
 - b) And no Believer shall oppose the client of another Believer against him (i.e. this later).
13. And verily the (hands of) pious Believers shall be raised against (every) such person as rises in rebellion or attempts to acquire anything by force, or is guilty of any violation of pledge or excess or attempts to spread mischief against the Believers, and verily their hands shall rise all together against such a person, even, even if he be son of any one of them.
14. And no Believers kill (yaqtulu) another Believer in retaliation for an unbeliever (kafir), nor help an unbeliever against a Believer.
15. And verily the protection (dhimma) of God is one, the humblest (adna) of them (i.e. the Believers) can, by extending his protection to anyone, put the obligations on all of them; and verily be Believers are brethren to one another (mawali) as against all the people of the world:
16. And verily those who will obey us from among the Jews will have help and equality; neither shall they be oppressed nor shall any help be given against them.
17. And verily the peace of the Believers shall be one; (and) if there be war in the path of God, no Believer shall make any peace (with the enemy) apart from other Believers, unless it (i.e. this peace) be the same and equally binding on all.
18. And verily every detachment that will fight on our side will be relived by turns.
19. And verily the Believers as a body shall take vengeance for each other of the bloodshed in the path of God.
20.
 - a) And undoubtedly the pious Believers are the followers of the best and the straightest guidance.
 - b) And no polytheist (Mushrik Arab Subject) gives any protection no property and life any Qurayshite, or he comes in the way and any Believer in this matter.
21. And verily if anyone intentionally murders a Believer and it is proved, he shall be killed in retaliation, unless the heirs of the murdered person agree (to blood – money) and verily all the Believers shall actually stand for this and nothing else shall be lawful for them to do.

22. And verily it is not lawful for any Believer, who has accepted the contents of this document (sahifah) and has faith in God and in the Last Day, to give help or protection to any murderer and verily whoever gives help or protection to such a person God's curse and wrath shall be on him on the Day of Resurrection, and no expense of the murderer to exonerate him.)
23. And whenever ye differ about anything, his reference shall be God and Muhammad.
24. And verily the Jews bear (their) expenditure along with the Believers so long as they fight in conjunction.
25. And verily the Jews of the Banu 'Awf shall be considered as a community (umma) along with the Believers, for the Jews being their religion and for the Muslims their religion, be one client or original member of the tribe, but whoever shall be guilty of oppression or violation (of treaty) shall be put to trouble none but this his own person and the members of his house.
26. And verily the Jews of the Banu 'n Najjar shall have the same rights as the Jews of the Banu Awf.
27. And verily the Jews of the Banu 'I – Harith shall have the same rights as the Jews of the Banu Awf.
28. And verily the Jews of the Banu 'Sa'idah shall have the same rights as the Jews of the Banu Awf.
29. And verily the Jews of the Banu 'Jusham shall have the same rights as the Jews of the Banu Awf.
30. And verily the Jews of the Banu – Aws shall have the same rights as the Jews of the Banu Awf.
31. And verily the Jews of the Banu 'The Labah' shall have the same rights as the Jews of the Banu 'Awf' and whoever is guilty of the oppression and violation of treaty puts to trouble none but his own person and the members of his house.
32. And verily the Jafna is a branch of the (tribe of) The 'Labah' even like them.
33. And verily the Banu sh – Shutaibah shall have the same rights as the Jews of the Banu 'Awf' and verily there shall be fulfillment and not violation.
34. And verily the client of the Tha 'Labah shall have the same rights as the original members.
35. And verily the sub – branches of the Jews shall have the same rights as the principal members.
36. a) And verily none of them goes out (on a military expedition) except with the permission of Muhammad.
b) And verily no obstruction shall be placed in the way of (anyone's) retaliation of a wound, and whosoever sheds blood shall be personally responsible for it together with the members of his house; or else (i.e. to do otherwise) it will be injustice; and verily God is along with those who observe this most scrupulously.

37. a) And verily the Jews shall bear their expenses (of war) and the Muslims shall bear their expenses; and verily there shall be aid between them as against those who fight the parties (ahl) to this documents (sahifah) and there shall be sincere counsel and well – wishing between them and there shall be fulfillment (of pledge) and not violation.
b) And verily no one violates the pledge of his ally (halif) and verily help shall be given in favour of the oppressed.
38. And verily the Jews (bear) their expenditure along with the Believers as long as they fight in conjunction.
39. And verily the valley (jawf) of Yathrib shall constitute an inviolable territory for the parties to this document (Shiifah).
40. And verily the protected person (jar) shall be considered just like the original member (i.e. who has given protection) neither shall he (protected person) be harmed, nor he himself violate the pledge.
41. And verily no refuge will be given (i.e. by the protected person to others) without the permission of the original people of the place.
42. And verily if any murder or quarrel takes place between the parties to this documents (sahifah) from which any trouble may be feared, it shall be referred to God and to Muhammad, Messenger of God, may God incline to him and protect and verily God is the guarantee of the most faithful scrupulous observance of the contents of this document.
43. And verily the Quraysh shall be given no protection or those who help them.
44. And verily there shall be aid between them (i.e. the Muslims and the Jews) against those who invade Yathrib.
45. a) And verily they (i.e. the Jews) are invited to a peace to participate in and adhere to it, they participate in and adhere to it; and verily if they invite likewise, the same shall be incumbent upon the Believers in their favour, excepting one who fights for the cause of religion.
b) On every group shall rest the responsibility for the part (of the city) which faces them.
46. And the Jews of al – Aws, clients as well as original members, shall have the same rights as the parties of this document (sahifah), with the purest fulfillment with regard to the parties to this document; and verily there shall be fulfillment and not violation, no evildoer earns anything except against his own self; and verily God is the guarantee of the most truthful and most scrupulous observance of the contents of this document.
47. And verily this prescript (Kitab) shall not protect any oppressor or violator of pledge; and verily whoever goes out (on a military expedition) shall have security and whoever stays in Madinah shall have security except one who commits oppression and violation of the pledge; and verily God is the protector of those who fulfill and observe the pledge scrupulously, even as Muhammad, Messenger of God – May God incline to and protect him (i.e. the protector).

.....
The constitution consists of 52 Clauses – Western Orient lists counted these to be 52 including invoked formula sub – clauses.
.....

*“Now this constitution of a City – State brought with it the very important, and – to Arabia at least – very revolutionary change and improvement, by providing the people with a central public institution for seeking justice, in place of everyone seeking it with the power of his own hand or, at best, that of his family. This epoch – making innovation has been recorded in that very document which brought an end for all times to come the chaos of tribalism and which laid the basis for a wider institution, viz a State. In this document, the Holy Prophet secured the highest judicial, Legislative and executive powers for himself; but a very important and remarkable difference between this authority and the autocratic royal authorities of other countries were that materialism had no part to play here. The Holy Prophet introduced moral elements in politics. He regarded God as the source of authority, and considered himself as His Messenger and agent; and alongside with this he declared the commands and injunctions ordained for the people as equally applicable to his own self and in view of very many cases of civil and tort nature brought against his

.....
Holy person in his own lifetime, we can say that Islam rejects the theory that “King can do wrong”. And since the most powerful man in the State could not violate with impunity the laws at will, other officials and the people in general naturally observed them with greater care and scruple.”

*“The Ordinance regarding the community of Madinah” shows so rare a statesmanship and is of such far – reaching importance that we must acquaint ourselves with its main provision. The most noticeable feature of this document is the passage: ‘you from a community (Umma) as against mankind. “Here, we encounter something novel and strange in Arabia. This startling idea finds its amplification in the statement: “God’s protection is meant for one and all; the protection of the Faithful is the bounden duty of all. The Faithful are pledged to protect each other against the entire world.”... Hitherto the individual Arab had no other protection than that of his family or that of his patron.” This forms the essence of the Islamic concept of chivalry and Jihad and serves as a guiding star even in the present days Islamic society all over the world even after the lapse of over fifteen hundred years.

Having founded and established a City State from within, the Prophet proceeded to seek alliances with the tribes in the neighborhood. He went first to the North at a distance of three or four days journey from Madinah and succeeded in making a military alliance with the non – Muslims tribes. The treaty concluded with them clearly stipulated that it had nothing to do with religious affairs and that it was exclusively for mutual defense and security. It was agreed that the contracting parties would help each other in the event of an attack by a third party. After this initial success in the North the Prophet proceeded to the South where non – Muslim tribes agreed to sign a similar military pact with him. He then made for the East and sought alliances with the tribes. The basic idea was to secure the defence of Madinah through seeking the friendship of tribes living around it so that no enemy could launch a direct attack on the city state of Madinah. The incorrigible and inveterate Quraysh would have to contend with the allies of Madinah in the first instance and the tribes could be depended upon to warn the city of an impending attack. The friendly settlements with the tribes advanced the cause of the city’s defence against the Quraysh. The embittered Quraysh, having been frustrated in their plot to assassinate the Prophet, were now blackmailing the tribes of Madinah and were already carrying out harassing raids on the outskirts of Madinah to terrorize the tribes and clans of the city and its outskirts. These were gave provocations. So far Muslims had remained peaceful and abstained from hitting back for they had no permission from the Prophet to fight.

* Quoted from ‘Dr. Hamidullah “The Prophet’s Establishing a State and His Succession” P/65-74.

* Quoted from: The Arab Civilization” Joseph Hell” P/25.

CHAPTER – V

WARS FOR SURVIVAL AND SELF – DEFENCE

A 'Revelation' came at this juncture to fight in defence of their rights and freedom of their religion. The Revelation says:

- 39- "To those against whom war is made, permission is given (to fight) because they are wronged; - and verily, Allah is most powerful for their aid.
- 40- "(They are) those who have been expelled from their homes in defiance of right, for no cause except that they say, "Our Lord is Allah".
(Surah Hajj – XXII)

Prophet Muhammad (S.A.W.) was organizing the administrative infrastructure for administration of Justice, internal security, finance, education, defence and general administration for consolidation of his power base. The problems were naturally far too numerous to recount. The Quraysh was on the war path and Abu Lahab was already on the move.

FIGHTING FOR SURVIVAL

Quraysh had seized the properties of the Muslims who had emigrated to Madinah and had started brisk preparations for war to destroy the budding Muslim power and Madinah, its seat of power. The entire prosperity of the Quraysh depended on their trade with Syria and the caravan routes passed through Madinah. Since Madinah had become the power base of Muhammad, the Quraysh sought out new untrodden routes by passing Madinah but all these traversed through 'Badr' a strategic habitation with surrounding hills and water available in plenty. Muhammad (S.A.W.) could do no more than to build up Madinah into a city state and strengthen his power base and strengthen the defence capabilities of his followers to face any eventuality. Through pacts of mutual defence with the tribes around he had secured the city from sudden attacks by the Quraysh. The situation began to warm up eight months after the Hijrah. Prophet Muhammad (S.A.W.) had prohibited the Quraysh from using the caravan routes through Madinah and through the territory of the allied tribes.

It is said that before the battle of Badr (2 A.H.) the Mahajrun of Madinah made as many as seven attempts to way lay the Quraysh caravans but they succeeded in eluding them. Muhammad (S.A.W.) took care to gather intelligence to an eye on the Quraysh caravans. The number of tribes joining alliance with Madinah was increasing. The prophet was still not strong enough to challenge the Quraysh to fight even after the Revelation had been received permitting the Muslims to fight; all efforts were evidently to dispatch expeditions to enforce the prohibition against the Quraysh to deprive them of the enormous benefits of trade with Syria, Iraq and Egypt. It was considered that this ban would bring them to their senses without recourse to war and to keep them in check from aggressive adventures against the city of Madinah with which they were very security and freedom of religion was bound up. Such raids as were organized were led by the Prophet himself and only Mahajirun participating as the Ansars were not bound to take part unless the city of Madinah came under attack.

When the Apostle heard about Abu Sufyan coming from Syria, he summoned the Muslims and said, go out to attack it, perhaps God will give it as a prey. The people answered his summons. When he got near to the Hijaz, Abu Sufyan was seeking news and questioning every rider in his anxiety, until he got news from some riders that Muhammad had called out his companions against him and his caravan. He took alarm at that and hired a courier to go out to Makkah ordering him to call out Quraysh in defence of their property and to tell them that Muhammad was lying in a wait with his companions.

Abu Sufyan found out that Muhammad was making toward Badr and he quickly changed the direction of the caravan to the road to the sea shore leaving Badr on the left, traveling as quickly as possible. He sent word to the Quraysh to turn back as the caravan has been saved. Abu Jahl was leading the Quraysh. Some thought that there was no point in rushing to Badr as the caravan had by passed safely; not a single Zuharite was present at Badr and B. Hashim to turn back to Makkah but Abu Jahl persisted on his march to Badr.

BATTLE OF BADR (2 A.H. 17 RAMZAN) (17 MARCH, 623 A.D.)

War had now become inevitable but the small force comprising of only 313 men, some of whom were youngsters, inadequately armed, who had only two horses as against the enemy who had a hundred; had only a dozen pieces of armour as against the enemy who had 200 pieces, was not at all geared up for was against the invading army of one thousand warriors armed to the teeth. The Ansars of Madinah were under to obligation to come out in war against the Quraysh unless Madinah came under direct attack. It was under such overwhelming odds that the Prophet was forced to give battle. The Prophet had received timely intelligence of the escape of the caravan and the approaching enemy. He occupied the valley and took up position on the hill top in order that he may be able to survey the progress of war. He prostrated and invoked God's help against the overwhelming host of heathens.

Muhammad (S.A.W.) led the Muslims and organized their ranks. As He survived the Quraysh army and compared it with his he came rather apprehensive of the result and returned to his booth with Abu Bakr. There he prayed fervently: "O God, here is Quraysh with all her tribe seeking to believe your Prophet, O God, give us the assistance which you promised. O God, if this little army perishes, when will you be worshiped again?" Muhammad prayed with hands raised to heaven. His mantle fell off and Abu Bakr had to pick it up and put it back on his shoulders. Muhammad (S.A.W.) continued to pray, pouring out his whole soul in pious invocation to God to help him in this hour of precipitous danger. After near collapse, he came back to himself and told of a vision he saw of God's victory. With radiant face, he went out to meet his men and exhorted them to put their faith in God and enter the battle without fear. He assured them, one by one, "By Him Who controls Muhammad's soul not one of you today fights and fails but God will enter him into His paradise."

D fails but God will enter him into his paradise."

"Remember thy Lord inspired the angels (with the message). I am with you; give firmness to the Believers

"I will instill terror into the hearts of the Unbelievers

Smite ye above their necks and smite all their fingertip off them."
(VIII/12: ANFAL)

'Battle Cry' devised by Muhammad (S.A.W.) on this; occasion was 'Ya Mansur amit' (O thou whom God hath made victorious, slay). The Muslims came out victorious by evening. Muslim martyred: only 14, fifteen front rank leaders of Quraysh were dead and (42) captured. Out of the captured, only two were executed for the enormous crimes they had perpetrated and the rest either freed or ransomed by their relatives.

Abu Lahab, - the inveterate and incorrigible enemy of Muhammad was struck down by his own man; the episode is related as follows: - "Abu Lahab had stayed behind from the Badr expedition sending in his stead As, B. Hisham, and when news came of the Quraysh disaster at Badr God humiliated Abu Lahab and put him to shame. Abu Sufyan B. Harith B. Abd al Muttalib had arrived from Badr. Abu Lahab, come here' for you have news. So he came and sat with him while the people stood found and when he asked his nephew for the news, he said,; "As soon as we met the party we turned our backs and they were killing and capturing us just they pleased; and by God I don't blame the people for that. We met man in white on piebald horses between heaven and earth, and by God, they and none could withstand them."

“So I lifted the rope of the tent and said. “Those were the angels” Ikrama (freedman of Abbas) Abu Lahab struck him violently in the face. I leapt at him but he knocked him down and knelt on me beating me again and again for I was a weak man. Unmu’ I Fadl went and got one of the supports of the tent and split his head with a blow, which left a nasty wound, saying, you think, you can despise him now his master is away! He got up and turned pail, humiliated. He only lived for another week, for God smote him with pustules, from which he died. His two sons left him unburied for two or three nights until the house stank.

ABU JAHL: Abu Jahl was mortally wounded and was found by a search party. Abu Jahl was another inveterate and unrelenting persecutor of the Prophet Muhammad. The search party found Abu Jahl on the battle field and promptly severed his head.

How is it that victory was won so easily? God had fulfilled His promise to His Apostle. The battle had started with a ferocious cavalry charge by the Quraysh but they could not shake the Muslim ranks, fell back in confusion and fled, heads of Quraysh were rolling and invisible hands were capturing Quraysh warriors as prisoners and it was widely acknowledged that the angels were fighting for Muhammad (S.A.W.). Quraysh warriors outnumbered the Muslim by three to – one and had a formidable fast cavalry of one hundred horses whereas Muhammad had only two.

PRISONERS OF WAR

The Prophet was bound to act on the laws of the Prophets preceding him unless they were expressly abrogated or amended through Revelation. According to Mosaic Law laid down in Torah, were to be killed and enemy possessions were to be taken as spoils of war. Umar was of the opinion that they should be put to a sword for they were impeccable enemies of Islam and Muhammad and had done everything in their power for fifteen years inflict every conceivable injury and insult on the Apostle and the Muslims. Abu Bakr disagreed with Umar and suggested that they be released on ransom as nothing would be gained by eliminating them. Consistent with his merciful nature, the Prophet agreed with Abu Bakr.

Here is an instance of the Prophet’s sagacity toward his enemies and the prisoners captured at Badr. “Now Umair was one of the leaders of the Quraysh who used to molest the Apostle and his companions and cause them distress while he was in Makkah, and his son Wahb was among the prisoners taken at Badr. Umair was sitting with Safwan B. Umayya in the Hijr shortly after the Badr. Talking about the slain and thrown into the well at Badr, he said, ‘By God, there is no good in life now they are dead. You are right’; said Umair, ‘were it not for a debt outstanding against me which I cannot pay and a family I cannot afford to leave un provided for, I would ride to Muhammad and kill him, for I have good cause against the lot of them, my son being a prisoner in their hands. Safwan took him up and said, ‘I will discharge your debt and take care of your family with my own so long as they live. All that I have shall be theirs Umair and he agreed to keep the matter a secret.

Then Umair called for his sword and sharpened it had smeared it with poison and went off to Madinah. While Umar (R.A.A.) was talking with some of the Muslims about Badr and mentioning how God had honored them in giving them victory over their enemies he suddenly saw Umair stopping at the door of the mosque girt with his sword, and said. “This dog, the enemy of God is Umair B. Wahb has come girt with his sword. By God he’s coming for some evil purpose. It was he who made mischief between us and calculated our numbers for the enemy at Badr. “The Umar (R.A.A.) went into the Apostle and said, “O Prophet of God” Umair B. Wahb has come girt with his sword. “He told him to let him come in and Umar advanced and seized him by the bandoleer he gripped round his neck with it. He told the Ansars who were with him to come in and sit with the Apostle and watch the rascal carefully, for he was not to be trusted.

“When the Apostle saw Umair and Umar grasping the Bandoleer round his neck he told Umar to let go and Umair to advance. He came up and said, ‘Good morning’, for that was the greeting of paganism. The Apostle said, ‘God has honored us with a better greeting than thine, Umair. It is ‘Salam’ the greeting of the inhabitants of Paradise. ‘By God, Muhammad, you have taken to it only recently, “What brought you?” “I have come about this prisoner that you have taken that you may treat him well.” “Then why have you a sword round your neck?” “Tell me the truth. Why have you come?” “I came only for the reason I told you.” “Nay, but you and Safwan B. Umayya sat together in the ‘Hijr’ and talked about the Quraysh who were thrown into the well. Then you said “But for debts and family reasons I would go and kill Muhammad.” “And Safwan assumed responsibility for the both if you kill me for him, but Umair intervened. I testify that you are the Apostle of God. We used to call you a liar when you brought us tidings from the heaven and we denied the Revelation you brought but this is a matter to which I and only Safwan were privy and none can have told you of it but God. Praise be to God who has guided me to Islam and led me thus. Then he testified to the truth the Qur’an to him, and free his prisoner for him” and they did so. Then he said, *I used to be active in extinguishing the light of God and persecuting those who followed God’s religion. I should like you to give me permission to go to Makkah and summon them to God, and His Apostle and to Islam that perhaps God may guide them; and if not I will persecute them in their religion as I used to persecute your companions”. The Apostle agreed and he went to Makkah. When Umair had left, Safwan was saying. You will soon have some good news which will make you forget what happened at Badr.

EFFECTS OF THE VICTORY AT BADR

The smashing Victory over the Quraysh at Badr established the unquestionable supremacy of Muslims in Madinah over the surrounding non – Muslim clans and tribes and the Jews considered this as a threat to their power. They had hitherto gained power and prestige due to the disunity of the Arabs – their two powerful tribes of Aws and Khazraj and the Jews maintained their predominance by playing off one against the other. Before the victory at Badr Muslims were naturally afraid of the non – Muslim Arabs but now that they constituted the dominant power they had nothing to fear. The Jews saw that their power is slipping out of their hands and joined hands not only with the hypocrites among the Muslims but were also making contacts with the Quraysh. One of the tools they effectively used was reciting poetry composed to disparage Muhammad and the Muslims, and raking up tribal jealousies between Aws and Khazraj. Two such poets were killed by the Muslims. There were some hypocrites among the Muslims; prominent among them was Abdullah Ubayy ibn Salul of Aws, allied to both Jews and Muslims, who had been expecting to become the King of Yahtrib before the Prophet’s arrival. The hypocrites came to be known as Munafiqun. The Jewish tribe of Banu Qaynuqa was involved in an incident of Arab women from the desert who came to get some jewels made in a Jew’s shop where she was insulted whereupon an Arab was enraged and killed the Jew. Ultimately, the Jewish clan had to be expelled. Some of the tribes who lay on the trade routes along the Red Sea shore from Makkah to Syria, Iraq and Egypt and who were benefitting were alarmed that the trade routes may be abandoned by the Quraysh and alternate routes found by them. And the Quraysh was now inciting these tribes to line up against Madinah. Victory over the Quraysh caused quite a sensation among the tribes of Arabia. Abu Sufyan’s marauding raid in the outskirts of Madinah backfired and Safwan ibn Umayya’s caravan was way laid. Five hundred camels were captured by the Muslim patrol.

Jews were now determined to destroy Muslim power and they were convinced that this could be achieved only through active collaboration with the Quraysh. On one hand they would incite the Quraysh to act and on the other hand conspire to divide the Muslims against themselves by setting up the hypocrites. The Quraysh was writing for vengeance, and here was an opportunity for the Jews and their non – Muslim associates. The Prophet looked through their game and wisely disallowed the participation of Jews and non – Muslims to join him in the march towards the hills of Ohd to meet the invading army of the Quraysh.

*Quoted from Ibn Ishaq: ‘Sirat Rasul Allah’ P/318/319

BATTLE OF UHUD (3 A.H.: 26 APRIL, 624)

*When the unbelieving Quraysh met disaster at Badr and the survivors returned to Mecca and Abu Sufyan B. Harb had returned with his caravan. Abdullah b. Rabia and Ikrama B. Abu Jahl and Safwan B. Umayya walked with the men whose fathers, sons and brothers had been killed at Badr, and they spoke to Abu Sufyan and those who had merchandise in that caravan, saying, 'Men of Quraysh, Muhammad has wronged you and killed your best men, so help us with this money to fight him, so that we may hope to get out revenge for those we have lost', and they did so. So Quraysh gathered the caravan, with their black troops and such of the tribes of Kinana as would obey them and the people of the low country. Jubair B. Mutim summoned an Abyssinian slave of his called Wahshi who could throw a javelin as the Abyssinian do and seldom missed the mark. He said, go forth with the army, and if you kill Hamzah, Muhammad's uncle, in revenge for my uncle, you shall be free. So Quraysh marched forth with the flower of their army, and their black troops, and their adherents from the B. Kinana, and the people of the low lowland and women in Howdahs went with them to stir up their anger and prevent their running away. Abu Sufyan was in command. The Quraysh, thus mustered their troops of three – thousand men and two hundred horsemen."

First information of the impending invasion by Quraysh came from Prophet Muhammad's uncle, Abbas, who sent a sealed envelope through a rider who did the journey from Makkah to Madinah in three days. Abbas reported in detail the happenings in Makkah and that the Quraysh had mustered an army of 3,000, including seven hundred men in full armour, and two hundred horses, on the point of marching towards Madinah. Within a weeks time the enemy would come in view of Madinah; as per the information brought by the scouts. The enemy camels and horses were already grazing the greenery in the outskirts of the city.

The Prophet held consultations and his first thought was to stay in to defend the city but the younger ones were eager to go out in the open and take the challenge. The majority supported this view. The Apostle asked his companions if anyone could take them near the Quraysh by a road which would not pass by them. A companion volunteered, and led the Prophet to the gorge of Uhud on the high ground of the valley towards the mountain. The Apostle put his camels and army toward Uhud and said, 'let none of you fight until we give the word. 'The Apostle drew up his army in battle, 700 men. There were fifty archers with orders to keep out the Quraysh cavalry and not to leave their station. The battle raged. Again, Hamza was the outstanding but he was hit by the javelin hurled by the Abyssinian slave – Wahshi and fell. The Quraysh infantry was routed and fled.

The Muslims fighters got themselves busy collecting booty. The archers guarding against Quraysh cavalry saw this and rushed down without the Prophet's permission. The leader of the Quraysh cavalry, Khalid, observing that the archers had left their positions swooped down and fell on the Muslims, and just at that moment, Abu Sufyan who was leaving the battle field, took notice of this breach of discipline by the archers and the cavalry charge of Khalid, soon regrouped and rallied his forces to attack the Muslims. The Prophet was now fighting desperately aided by his small band of warriors, surrounded by the enemy. Umar and Abu Bakr and Ali were tired and exhausted, far away out of sight of the Prophet. A rumor had floated around that the Prophet had been killed. Abu Sufyan believed that the Prophet had been killed along with Umar and Abu Bakr, and convinced that his task had been accomplished was now retreating to Makkah. In the meantime, Ali observed that the Prophet was surrounded by the enemy and fighting desperately, he hurried back with Abu Bakr and Umar to the rescue. The enemy fled and soon, the Prophet was safely back on the hillock – post. Abu Sufyan shouted at the top of his voice, O Hubal: Makes prevail thy religion. The Prophet told Umar to go and answer him, saying: God is All Highest, Supreme in Majesty. We are not equal; our slain are in Paradise and yours are in Fire. "So Umar went to the precipice and shouted back as the Prophet had directed him. Abu Sufyan heard it and recognized it to be the voice of Umar. "Have we not slain Muhammad?" Said Abu Sufyan. Umar replied, 'No' he is listening to what you are saying."

* Quoted from Ibn Ishaq: Sirat Rasul Allah' P/370

The Prophet returned to Madinah, and having made sure that the city is safe and the enemy had retreated decided to pursue, the very next morning. The enemy took two years to recoup their losses.

THE BURIAL OF THE MARTYRS

The Prophet now led his companions down into the plain. Harith ibn as – Simmah had been sent ahead to look for the body of Hamzah. When he found it he was appalled and stood aghast. Ali was sent to look for Harith and he found him standing aghast. When the Prophet was how his body had been mutilated by the savage women of Quraysh he vowed that he will mutilate thirty of enemy bodies the time God giveth victory to him. A Revelation came:

“If ye punish, then punish with the like of that wherewith ye were afflicted,
But if ye endure patiently, verily it is better for the patient.”

(XVI/126’ Al Nahl)

The Prophet expressly forbade mutilation of the enemy dead by Muslims. Among the dead was a learned Jew – rabbi of the Jewish clan of Thalabah. It is said that early that morning when the battle opened, he had summoned his people to keep their pact with the Prophet and to join him in fighting the idolaters, and when they protested that it was the Sabbath, said* “ye keep not the Sabbath, truly. * Then he adjured them to witness that Muhammad was the sole heir. If I slain this day, he said, “my possessions are for Muhammad; to use even as God shall show him. “Then taking his sword and other weapons he set out for Ohud, where he fought till he was killed. Thereafter a large portion of the alms that were distributed in Madinah came from the rich palm groves that the Prophet inherited from Mukhayriq, “the best of the Jews” as he called him.”

Among the first women to come were Saffiyyah and A’ishah and Umm Ayman. The Prophet was distressed to see Saffiyyah approaching and he called to Zubayr. * “Help me with thy mother, and Hamzah’s grave be dug forthwith. Go thou meets her and take her back lest she sees what hath befallen her brother.” But Saffiyyah had already learned the news at the edge of the field. “Why should I return” she said. “I have heard that my brother had been mutilated, but it was for the sake of God, and that which is for His sake does we fully accept. I promised that I shall be calm and patient if God Will. “Zubair returned to the Prophet, who had told her to let her have her way. So she came and looked at her brother and prayed over him and recited the verse from a revelation which had been received after Badr.

“O ye ho believe, seek help of God in steadfastness and in prayer. Verily God is with the steadfast. And say not ‘dead’ of those who have been slain in God’s path, for they are living; only we perceive not, and we shall surely try you with something of fear and of hunger, and loss of goods and lives and harvesting. But give good tidings unto the steadfast, who say when a blow befalleth them, verily, we are for God and verily unto Him are we returning. On these are blessings from their Lord and Money. And these are the rightly guided.”

(II /153-7’ Baqara’)

Saffiyyah then stood and prayed over the body of her brother, she was soon joined by Fatimah and the two women wept over their dead and it was a relief for the Prophet to weep with them. Fatimah, then, dressed her father’s wounds.”

* Quoted from: ‘Abu Bakr Siraj Ab Din’ – Muhammad, His Life based on the earliest sources’ P/203-204.

* Quoted from: Martin Lings (Abu Bakr Siraj Ab Din ‘Muhammad – His Life based on the earliest sources’ (P/192)

EXPULSION OF THE JEWISH TRIBE OF BANU NADIR (4 A.H)

The Jews of Madinah were in league with the Quraysh in secrecy. Within two months of the battle Uhud they were inciting the tribe of Banu Asad, confederate of Quraysh, spread in Najd. The strategy was to lure the Prophet to send them preachers and then to murder or sell them out to the Quraysh as slaves. They even contemplated raiding the Oasis of Madinah. Six preachers that were sent out on request were murdered and among them, was Amir ibn Fuhayrah, the freed man of Abu Bakr, who had accompanied the Prophet on his Hijrah. The massacre had been instigated by Bani Amir, a confederate of the Jewish tribe of Banu Nadir. It had been witnessed by the murderer Jabbar himself that before breathing his last, Amir ibn Fuhayrah said, "I have triumphed" as Jabbar drew his spear and wanted to thrust it again but, to his amazement, the body of Amir had been lifted by invisible hands, high up. When it was explained to Jabbar that Amir meant that he had been martyred and attend heaven he professed Islam. When the story was told to the Prophet, he said: 'that Amir ibn Fuhayrah had been taken to the highest heaven. The Prophet decided that blood – wit must be paid to the nearest kin of Amir ibn Fuhayrah. Banu Nadir agreed to cooperate in the payment of the blood – wit.

Another tradition, equally reliable narrators cited by Dr. Hamidullah, says. It was at the instigation of the same Makkhans and with the same tactics, the people of Banu an Nadir sent a message to the holy Prophet saying: we all have decided to embrace Islam, so please come with three of your companions and talk to three of our rabbis, and if these are satisfied, we shall all embrace Islam at once. The Holy Prophet agreed and fixed an appointment. It so happened that an Arab lady had married a Jew of this tribe. When she learnt the plot, she sent secretly the news to her brother who was Muslim from among the Ansar, He at once ran to the Prophet who was entering the Jewish quarter and delivered her message. "Continuing his narration, Ibn Ishaque Says: *While the Prophet was waiting, the Jews started whispering among themselves and their chief went out as if a hurry to make preparations. The Arch Angel, Jibriel came to the Prophet and told him that the Jews were planning to kill him. The Prophet left the place, and then, his companions followed.

After due consultations, the Holy Prophet decided to expel the Jewish tribe of Banu Nadir, giving them ten days, for their willful violation of the pact of Madinah. The messenger of the Prophet, - a man of Aws, delivered the gist of the message; By your planning to slay me, you have broken the pact made with you.... I give you ten days to depart from my country, who so ever of you is seen after that, his head shall be out off. Most of them had started their preparations to leave.

The hypocrite, ibn Ubbay sent word to them to remain and defy and promised to support. So they decided to resist and sent word to the Holy Prophet a defiant replying saying: We shall not leave our dwellings and our possessions, so do what thou wilt.'

"Allahu Akbar", said the Prophet – God is Most Great – and his companions echoed; "The Jews have declared war, the Prophet said and immediately mustered an army to punish the Jews. The Jews locked themselves in their fortress. The ramparts were manned by archers and slingers.

Muhammad (S.A.W.) gave the standard to Ali; the Prophet led the troops towards the fortress. The Jews thought that by the next day help would arrive but the hypocrite could not muster support from Quraysh or their allies of Ghufthan. In the meantime, Muslims were streaming out of Madinah to the siege. The siege was tightened and they were entirely cut off from the outside world with no sign of the promised help; they held out for. After ten days, the Prophet gave orders for cutting off their palm trees and orchards which were fatal blow; only few had been cut down they surrendered. Their leader sent word that they would leave their land. The Prophet said that he was no longer prepared to agree that they should take all their possessions into exile with them. "Leave your land," he said "and take with you all that your camels can carry, except your arms and armour, "Huyay, their chief, at first refused but his

* Quoted from: 'Ibn Ishaq: Sirat Rasul Allah' – (Translated by A. Guillume) P/438.

fellow tribesman compelled him to accept and they had resulted preparations that had been cut short two weeks ago. The doors of their houses and even the lintels were loaded on to their camels; and when all was ready they set off for the north upon the road to Syria.

Ibn Ishaq, the earliest biographer of the Prophet (80 A.H.)

“They asked the apostle to deport them and to spare their lives on condition that they could retain all their property which they could carry on camels; except their armour, and he agreed. So they loaded their camels with what they could carry. Men were destroying their houses their houses down to the lintel of the door which they put upon the back of their camels and went off with it. Some went to Khybar and others went to Syria. Among their chiefs who went to Khybar was Sallam B. Abul Huqyaq, Kinana B. al – Rabi, Huyayy B. Akhtab. When they got there the inhabitants become subject to them.”

“They went off with such pomp and splendor as had never been seen in any tribe in their days. They carried their women and children and property with tambourines and pipes and singing girls playing behind them.”

Each one of the Jews who were permitted to depart was allowed to take with him three camel loads of whatever they could take with him. They left behind large amounts of booty consisting of food, fifty pieces of armour, three hundred and forty swords, and large areas of land. The prize was greater than anything the Muslims had so far seized. These properties were not divided among the Muslims as war booty but were considered as a trust which the Prophet of God divided among the early emigrants, after putting away some for the purpose of the poor and deprived. This made the Mahajirin self sufficient. None of the Ansars received any of this wealth except two. Two of the Jews of Banu al Nadir professed Islam and they stayed behind if full enjoyment of their properties.

The expulsion of this Jewish tribe of Banu al Nadir left Madinah in peace and exposed the hypocrites; Madinah was now safe from internal subversion. A revelation exposed these of the Aws who have been vacillating:

- 152 “AND, INDEED God made good His promise unto you when, by His leave, you were about to destroy your foes – until the moment when you lost heart and acted contrary to the [Prophet’s] command, and disobeyed after he had brought you within view of that [victory] for which you were longing. There were among you such as cared for this world [alone], just as there were among you such as cared for the life to come; whereupon, in order that he might put you to a test. He prevented you from defeating yours foes. But now He has effaced your sin; for God is limitless in His bounty unto the believers.”
- 153 “[Remember the time] when you fled, paying no heed to any one, while at your rear the Apostle was calling out to you – wherefore he requited you with woe in return for [the Apostle’s] woe, so that you should not grieve (merely) over what had escaped you, nor over what had befallen you; for God is aware of all that you do.”

(III / Al – e – Imran)

PROPHET’S SECRETARY

Until the expulsion of Banu al Nadir from Madinah, the Prophet’s secretary was a Jew who had been chosen for his ability to write Hebrew, Arabic and Syriac. After the evacuation of Jews from Madinah, the Prophet dispensed with his services and instead, appointed Zayd ibn Thabit, a youth of Madinah. He learnt to read and write Hebrew, Arabic and Syriac.

THE BATTLE OF THE DITCH **(5 A.H. SHAWAL)**

A delegation of Jews representing all the Jewish tribes of Madinah and its outskirts went to Makkah and met Abu Sufyan and the Quraysh leaders inviting them to join their struggle against Muhammad (S.A.W.) and get rid of him together. Quraysh said; *You, O' Jews, are the first scripture people and know the nature of the dispute with Muhammad. Is our religion the best or is his? They replied that certainly their religion was better than his and they had a better claim to be in the right.' When Huyayy was asked about his tribe, he told the Quraysh that he had left them between Khybar and Madinah awaiting the arrival of Makkhans that they might join them in battle against Muhammad. When the Makkhans inquired about Bani Quraayzah, he answered that they had remained within Madinah in order to plot against Muhammad and to spring against his men from behind when once the Makkhans launched their attack. The Quraysh hesitated. They knew only too well that in the last analysis. There was no difference between them and Muhammad except in this matter of his faith; and even in they were not quite certain that Muhammad was entirely wrong since his worldly power had been on the increase every day. The Quraysh therefore asked the Jews to tell them since they were the first people of the Book and held the keys of knowledge in the matters in which the Quraysh disagreed with Muhammad, whether or not Muhammad's religion was better than Makkhans religion. The Jews answered by giving preference to Makkhans religion over Islam and to Makkhans rights over Muhammad's. The Quraysh were pleasantly overjoyed over the verdict of the Jews. In this context, Dr. Israel Wolfenson, wrote in his book; 'The Jews in Arabia' It was the duty of the Jews not to allow themselves to get involved in such a scandalous mistakes. They should have never declared to the leaders of Quraysh that the worship of idols was better than Islamic monotheism even if this were to imply frustration of their requests. The Jews, who have for centuries raised the banner of monotheism in the world among the pagan nations, who have remained true to the monotheistic tradition of the fathers, and have suffered throughout history the greatest misfortunes, and persecutions for the sake of their faith in the One God should, in loyalty to this tradition, have sacrificed every interest – nay their very lives – bring about the downfall of paganism. Furthermore, by allying themselves with the pagans they were in fact fighting themselves and contradicting the teachings of the Torah which commands them to avoid, repudiate indeed to fight the paganism.

The leaders of the Jews, - Huyayy Ibn Akhtab and other leaders, after securing a definite date of the marching of the Quraysh army against Madinah went to the clans of Ghatfan, Banu Fazaarah, Ashja Sulaym, Banu Sa'd and all those who had fought with the Muslims to instigate a general mobilization on the side of the Quraysh for a war against Muhammad (S.A.W.). The Quraysh sent an extraordinary force of 4,000 infantrymen, a cavalry of 100 horses and a camel corps of 1,500. The army was under the command of Abu Sufyan. The Banu Fazaarah tribe sent a large number of infantry and a camel corpse of 1,000, and other tribes also contributed large contingents. They reached the outskirts of Madinah. They were more than 12 thousand.

The Prophet received intelligence of the preparations of the Quraysh and the inimical initiative and role assumed by the Jewish tribes and their leaders. He consulted his companions and finally decided of fight the foe from within the city. Madinah was not a walled city. One of the Prophet's companion, - Salman, a Persian, said that in such a situation his people secure their ground by a moat, a ditch. The suggestion was accepted. The Prophet rode around the city, surveyed its terrain and topography and drew the line for digging the trench, four to five feet in depth and wide enough to prevent even the most daring horsemen to jump across. Archers were lined along to guard against the infiltration of the enemy. The Apostle and his companions worked day and night to prepare the trench. He ordered that the women and children should be taken up into the forts.

* Quoted from: ibn Ishaq: Sirat Rasul Allah' P/214

The Quraysh came and encamped where the torrent – beds of Ruma meet between al – Juruf and Zughba with ten thousand of their black mercenaries and their followers from B. Kinana and the people of Tihama. Ghuftan too came with the followers from Najd and halted at Dhanab Naqama towards the direction of Uhad. The Quraysh pitched their tents under the open sky.

The Apostle came out with three thousand men and pitched their camp with the trench between him and his foes and gave orders that the women and children were to be taken up into the forts. The moat was indeed, an impregnable defence and the city were secure and the enemy could not surprise the vigilant defenders. There was little or no fighting. The enemy cavalry under Khalid and Ikrama B. Abu Jahl was thus rendered ineffective. In a single combat Ali killed a distinguished Quraysh leader Amr B. Abdl Wudd; another Quraysh warrior who tried to jump over fell into the trench and shouted death was better for him than to gasp in the trench. Thereupon Ali jumped in and put him to a sword. Ikrama B. Abu Jahl fled with his lance.

The place was not far from the hills of Uhad. The crops of the oasis had already been harvested leaving little or no greenery except the acacias.

The siege dragged on for nearly a month. On one night of Sabbath in Shawall, *¹“Abu Sufyan sent Ikrama B. Abu Jahl to Banu Khurayzah, saying that they had no permanent camp, that the horses and camels were dying; therefore they must make ready for battle and make an end of Muhammad once for all. They replied that it was the Sabbath, a day on which they did nothing, and it was well – known what had happened to those of their people who had violated the Sabbath. Moreover we will not fight Muhammad along with you until you give us as hostages whom we can hold as security until we make; for we fear that if the battle goes against you and you suffer heavily you withdraw at once to your country and leave us while the man is in our country and we cannot face him alone.

*²When the message reached Quraysh and Ghuftan they said; “By God, what Nu’aym told us are indeed the truth and they sent again to Bani Quraayzah saying they would not give them a single man, but bidding them fight none the less, which drew from them the answer that they would not strike one blow until the had received hostages.

“Abu Sufyan now went to Huyayy and said; “Where the help is didst promise us from the people? They have deserted us, and now they seek to betray us.” “By the Torah, nay! Said Huyayy. “The Sabbath is here, and we cannot break the Sabbath. But on Sunday they will fight against Muhammad and his companions like blazing fire. “It was only then told him about the demand for hostages. Huyayy was visibly taken aback, and interpreting his discontentedness as a sign of guilt, Abu Sufyan said; “I swear by Al – Lat that this is naught but your treachery, their and thine, for I account thee as having entered into the treachery of the people.” “Nay,” he protested, “By the Torah that was revealed to Moses on the day of Mount Sinai, I am no traitor. “But Abu Sufyan was unconvinced, and fearing for his life, Huyayy left the camp and made his way to the Bani Quraayzah.”

When the messengers returned with their reply Quraysh and Ghuftan said that what Nu’aym told you are the truth; so sent to B. Quraayzah that we will not give them a single man, and if they want to fight let them come out and fight. Having received this message B. Quraayzah said. “What Nu’aym told you are the truth. The people are bent for fighting and if they get an opportunity they will take an advantage of it; but if they do not they will withdraw to their country and leave us to face this man here. So send word to them that we will not fight Muhammad with them until they give us hostages. Quraysh and Ghuftan refused to do so, and God sowed distrust between them, and sent a bitter cold wind against them in the winter nights which upset their cooking pots and overthrew their tents.

*Quoted from: ‘Muhammad Hussain Haykal’ ‘The Life of Muhammad’ P/302.

*Quoted from: Ibn Ishaq ‘Sirat Rasul Allah’ P/460

When the Apostle learned of their dispute and how God had broken up their alliance he called Hudhayfa B. al – Yaman and sent him to them to see what the army was doing at night, and not to do anything else until I returned to him. So I went out and mingled with the army while the wind and the God’s troops were dealing with them as they did, having neither pot nor fire, nor tent standing firm. Abu Sufyan got up and said; O Quraysh let every man see who is sitting next him. “So I took hold of the man who was at my side and asked who he was and he said; so and so,” “Then Abu Sufyan said, O Quraysh, we are not in a permanent camp; the horses and camels are dying; the B. Quraayzah has broken their word to us and we have heard disquieting reports of them. You can see the violence of the wind which leaves us cooking neither pots nor fire, nor tents to count on. Be off, for I am going! Then he went to his camel which was hobbled, mounted it and beat it so that it goes up on its three legs; by God its hobble was not freed until it was standing. Was it not that the Apostle had enjoined me not to do anything else until I returned to him, if I wished I could have killed him with an arrow.”

“I returned to the camp as he was standing praying in a wrapper belonging to one of his wives. When he saw me he made me come in to sit at his feet and threw the end of the wrapper over me; then he bowed and prostrated while I was in it. When he had finished I told him the news. When Ghufthan heard of what Quraysh had done they broke up and returned to their own country. “In the morning the Apostle and the Muslims left the trench after (dawn) prayers and returned to Madinah, laying their arms aside.”

It was the last day of Shawall.

“For three days, after the ritual prayer, the Prophet had uttered the supplication: “O God, Revealer of the Book, Swift Caller to account turns the confederates to fight, turn them to fight and cause them to quake.” And when the Prophet had finished his supplication, the situation evidently started changing; for days weather had been exceptionally cold and wet; and now, piercing wind came from the East with torrents of rain which forced every man to take shelter. The night fell and a tempest raged over plain, the wind rose to hurricane force and what the wind did not accomplish was done by unseen hands. Throughout the two camps of the invaders there was soon not one tent left standing nor any fire left burning and the men crouched shivering on the ground huddled together for warmth. This had just when A Ghufthan group tried to take the trench by assault from the upper eastern part of the Madinah plain while the Quraysh and their allies had launched an attack from its lower western part. Under such trying circumstance that the Prophet stood supplicating for Lords help and the miracle happened; the siege and fled. By the morning all was clear, just the precious night the Prophet had told his companions that God’s help has arrived.

A Revelation came reminding Muslims of God’s favour, Surah: ‘AHZAB’ XXXIII/9-27, are relevant.

- 9- “O ye who believe remember the Grace of Allah (Bestowed) on you, when there came down on you Hosts (to overwhelm you). But We sent against them a hurricane and force that ye saw not, Allah sees (clearly) all that ye do.”

CAMPAIGN AGAINST B. QURAYZAH

The Prophet and his had companions enjoyed only a few hours rest after returning from the ‘Trench’ when Gabriel appeared the Prophet and said that he had not closed the war and is proceeding towards Bani Qurayzah – the tribe which acted treacherously. The Prophet ordered that none should say the afternoon prayers until he had reached the Bani Qurayzah and gave the banner into the hands of Ali.

The Bani Qurayzah entrenched themselves within the fort and the Muslims besieged it. For twenty – five nights they had been besieged; then they sent a message to the Prophet to let them consult who had been their chief links with their allies, the tribe of Aws. The Prophet bade them go to him. Now Huyayy b. Akhtab was in the fort to keep his word to Ka'b B. Asad said to them; "O Jews. You can see what has happened to you. I offer your three alternatives. Take which you please; (i) We will follow this man and accept him as true, for by God it has become plain to you that he is a Prophet who has been sent and that is he that you find mentioned in your scriptures; and then, your lives, your property, your women and children will be saved. "We will never abandon the Laws of the Torah and never change if for another."

Then if won't accept this suggestion (ii) Let us kill our wives and children and send men with their swords drawn to Muhammad and his companions leaving to encumbrance behind us until God decides between us and Muhammad. If we perish, we shall not leave children behind us to cause us anxiety. If we conquer we can acquire other wives and children. "Then he said. "Should we kill these poor creatures? What would be the good of life when they were dead? He said, "Then, if you will not accept this suggestion (iii) tonight is the eve of Sabbath and it may well be that Muhammad and his companions will feel secure from us then, some come down, perhaps we may take Muhammad and his companions by surprise." They said; "Are we to profane our Sabbath and do on the Sabbath what those before us of whom you well know did and were turned into apes? "He answered. "Not a single man among you from the day of your birth has ever passed a night resolved to do what he knows ought to be done."

Then they sent to the Apostle saying that they would like to consult Abu Lubaba, allies of Aws. So the Apostle sent them to him. The women and children went unto him weeping in his face and he felt for them. They said, O Abu Lubaba, shall we submit to Muhammad's judgement? He said, 'Yes' and pointed to his throat, signifying slaughter. Finally, according to the judgement of their man, of their own choice, they were slaughtered. They were about six to seven hundred men, women and children were enslave and their properties were taken over as war booty. Many of these captives were ransomed by the Jews of Khybar and Banu Nadir.

Prominent among the captives were the implacable enemies of Muhammad (S.A.W.) and the Muslim – Ka'ab B. Asad, their chief Huyayy B. Akhtab was the archenemy who organized the confederacy of Quraysh, the clan of Ghufthan, Banu Murrah, Banu Fazaarah, Banu Sa'ad, and rallying the other Arab tribes for the invasion of Madinah and prepared the Banu Khurayzah to strike from within during the siege to ensure the destruction of Muhammad (S.A.W) and the Muslims. "When *Huyayy B. Akhtab was led into the market place where the trench was dug, he turned to the Prophet who was sitting apart with some of his older companions, and said to him; "I blame not myself for opposing thee, but whose forsaken. "Then, he turned to his fellows and said; "The Command of God cannot be wrong – a writ and decree and a massacre which God hath set down in His Book against the sons of Israel". Then he sat beside the trench and his head was cut off. "It was Huyayy who had persuaded and prevailed upon Banu Khurayzah to repudiate their convenient with Muhammad before the battle of the Trench.

* Quoted from: Martin Lings (Abu Bakr Siraj Ab Din) "Muhammad – His Life based on the earliest sources" P/212.

PROCLAMATION OF PILGRIMAGE (6A.H)

The conquest of Banu Qurayzah was accomplished in the month of Dhul – Qada and the beginning of Dhul Hijj. The Prophet stayed in Madinah for six months. The Prophet fasted in Madinah. One night, towards the end of month he dreamt that ‘with his head shaved he entered the Ka’bah and its key was in his hands’. The next day he related this so to his companions and invited them to perform the ‘Umrah’ – the lesser pilgrimage with him. They all started making arrangements and purchased seventy camels for sacrifice in the precincts of the Ka’bah. Prophet’s wife, Umm Salamah (chosen through lots) was to accompany along with two women of Khazraj who had been present at the Second pledge of Aqabah. Prophet ordered that every man should carry his sword and hunting equipment and not to carry arms for they were going a pilgrimage. At the first halt on the way he himself consecrated one of the camels. He sent on ahead a man of Khazraj of the clan of Ka’bah to bring him back word of the reaction of the Quraysh.

The Prophet was bareheaded and donned the pilgrim dress consisting of two pieces of unstitched pieces of white cloth and consecrated himself for the pilgrimage and uttered the traditional cry; Allah humma Labbayk’- Here I am at the service, O God’ Rightly as anticipated, the Quraysh, it was learnt, had been entertaining some misgivings. They summoned a meeting of their elders; they were faced with dilemma – whether to permit Muhammad or not to permit him for, in case they allowed, it will be viewed by the great mass of the Arab tribes all over the Arab peninsula as a triumph for Muhammad and if they refused it might most surely earn them the wrath of God and they surmised that the Prophet would arrive with a thousand pilgrims. Finally, they decided not to permit Muhammad to perform the pilgrimage and not to trust him.

When the pilgrims reached ‘Usfan’ the scout sent ahead by the Prophet returned and said; there is Quraysh who has heard of your coming and has come out with their milk camels and has encamped at DHU Tuwa (about eight miles from Uafan) swearing that you will never enter Makkah, and Khalid B. Walid is with their cavalry to stop you.” The Apostle said, “Alas! Quraysh, war had devoured them.” What harm would they have suffered if they had left me and the rest of the Arabs to go our own ways? If they shall kill me that is what they desire and, if God should give me the victory over them they would enter Islam in flocks. If they do not do that they will fight while they have the strength so what are Quraysh thinking of? By Allah, I will not cease to fight for the mission with whom God had entrusted me until He makes it victorious or I perish. “Then he said ‘Who will take us out by a way in which we shall not meet them?

Abdullah B. Abu Bakr told me that a man of Aslam volunteered to do and he took them by a rugged, rocky track between passes which was very hard on the Muslims, and when they emerged from it on the easy ground at the end of the wadi the Apostle said to the men, “Say, We ask God’s forgiveness and we repent towards Him. “They did so and he said “That is the “Putting away” (means: Take away our sins’) – that was enjoyed on the children of Israel; but they did not say the words.

The Apostle went as far as the pass of al – Murar and when his camel knelt and the men said; “The camel won’t get up, he said; “It has not refused and such is not its nature, but the One who restrained the elephant from Makkah is keeping it back. Today whatever condition Quraysh make in which they ask me to show kindness to kindred I shall agree to. “Then he told the people to dismount. They objected that there was no water there by which they could halt, so he took out an arrow from his quiver and gave it to one of his companions, and he took out down to one of the water – holes and prodded the middle of it and the water rose until the men’s camels were satisfied with drinking and lay down there.”

The place they encamped was the declivity of al – Hudaybiya below Makkah.

The Quraysh sent to the Prophet al – Hulays B. Alqama or Ibn Zabban, who was at that time chief of the black troops, being one of B. al – Harith B. Abdu Manat B. Kinana. When he saw him, the Apostle said, “That is one of the devout people, so send the sacrificial animals to meet him so that he can see them going past him from side to side of the wadi with their festive collars round their necks. He went back to the Quraysh and did not come to the Apostle, so greatly was he impressed by what he had seen. When he told them that, they said; ‘Sit downed! You are only a Bedouin, utterly ignorant,’.....“This enraged al – Hulays, who said; “You men of Quraysh, was not for this that we made an alliance and agreement with you. Is a man who comes to do honour to God’s House to be excluded from it? By Him who holds my life in His hand, either you let Muhammad do what he had come to do or I shall take away the black troops to the last man. They said, be quiet, Hulays until we obtain ourselves acceptable terms.

After due consideration, the Prophet sent Uthman ibn Affan to Abu Sufyan to negotiate. Uthman entered Makkah and gave the message of the Prophet to Abu Sufyan. The Quraysh kept him a prisoner there; the Apostle and the Muslims were informed that he was killed.

COVENANT OF RIDWAN

When the Apostle heard that Uthman had been killed he said that they would not leave until they fought the enemy, and he summoned the men to give their undertaking. The Pledge of ‘Al – Ridwan’ was taken under a tree. Then the Apostle heard that the news about Uthman was false.

A Revelation came which gave tidings of greater victorious to come:

- 18- “Allah’s Good Pleasure was on the believers when they swore fealty to thee under the tree. He knew what was in their hearts, and He sent down Tranquility to them, and He rewarded them with a speedy victory.

(XLVIII/18 ‘FATAH’)

The Quraysh sent Suhayl ibn Amr to reconcile Muhammad and asks him to return the same propose the following year. They argued that in such an arrangement the tribes would not claim that Muhammad has entered in defiance of the Quraysh. The Apostle agreed to all the conditions laid down by the Quraysh.

THE ARMISTICE – ‘THE TREATY OF HUDAYBIAH’ (6A.H.)

In Thy Name O Allah.

1. This is the treaty in which Muhammad (S.A.W.) son of Abdullah has made a compromise with Sohail son of Umar.
2. There shall be no mutual war for two years.
3. During this period, every person belonging to the two parties shall be safe and secure and none shall raise sword against the other.
4. If any person from amongst the Quraysh goes to Muslims he shall be sent back, but if any Muslim goes to Mecca he – shall not be sent back.
5. The tribes of Arabia would be free to enter into treaty from the side if either of the two parties.
6. The Muslims shall return this time and cone back next year, but they shall not stay in Mecca for more than three days.
7. They shall not come back armed and shall bring with them swords only, but these shall not be kept out of scabbards kept in bags.

The Treaty of Hudaibiya was not well received by the Prophet's companions, Umar in particular who thought that some of the provisions were, and the state of no – war, no – peace, will continue for ten years. The Prophet, at the very outset, had announced when he encamped at Hudaibiya that he will accept any condition of Quraysh. The Prophet had declared that he had come with peaceful intentions and peace was established for the time and the treaty allowed the Arab tribes to join the treaty from the side of either of the two **words**.

Commenting on the Treaty, Dr. Hamidullah, the renowned Islamic scholar, has observed. ***“The famous jurist Sarakshi mentions a significant point which we have not come across in other works dealing with the life and time of the Prophet. (S.A.W.) O He points out that Khybar is situated in the north of Madinah while Makkah is situated in the south. Madinah was thus sandwiched between two enemies. Both Khybar and Makkah were in a state of war with Muslims, but both were allies. They were obliged to help each other in case Muslims waged a war on either. The other party was bound to invade Madinah in that event. If the Prophet (S.A.W.) advanced towards Khybar the Makkhans would proceed to Madinah. If the Prophet advances towards Makkah, the people of Madinah would be vulnerable to attack from Khybar.”.... “There is one Clause written in half a line: ‘La islah wa la ighlal’. This was a crucial Clause. Literally, it means that the arm would not be taken out of scabbard nor would treachery come into play. The People of Makkah and the Muslims pledged that they would not attack and fight each other nor would they flout or betray the treaty through subterfuge or covert treachery and conspiracy. In other words, the Muslim conflict with a third party.”**

After some argument and assurance by the Prophet Umar was calmed and when summoned by the Prophet to put his signature on the treaty he obeyed. Others who signed on behalf of the Muslims were Ali, Abu Bakr, Abdur Rahman ibn Awf and Mahmud ibn Maslamah. On behalf of the Makkhans Suhail ibn Amr put their signatures. Ali wrote the document.

ABU JANDAL (THE YOUNGER SON OF SUHAYL IBN AMIR)

*In virtue of the Prophet's vision, the companions had been certain of the success of their expedition; and when they heard the terms of the treaty and realized that having reached the very edge of the scared precincts they must now return home with nothing accomplished, it was almost more than they could endure. But worse was to come, as they sat there in sullen and explosive silence, the clank of chains was heard and a youth staggered into the camp with feet in fetters. It was Abu Jandal, one of the younger sons of Suhayl. His father had imprisoned him on account of his Islam, fearing that he would escape to Madinah. His elder brother Abd' Allah was among the pilgrims and was about to welcome him when Suhail caught hold of the chain that was round his prisoner's neck and struck him violently in the face. Then he turned to the Prophet and said. “Our agreement was concluded before this man to thee.” “That is true” said the Prophet. “Return him then unto us,” said Suhayl. “O Muslims,” shouted Abu Jandal at the top of his voice, “Am I to be returned unto the idolaters, for them to persecute me on count of my religion?” The Prophet took Suhayl aside and asked him as a favour to let his son go free, but Suhayl Implacably refused. His fellow envoys, Mikraz and Huwaytm had been so far. Silent, but now, they intervened, “O Muhammad,” they said, “We give him our protection on thy behalf. “This meant that they would lodge him with them, away from his father and they held to their promise. “But patient, Abu Jandal” said the Prophet “God will surely give thee and those with thee relief and a way out. We agreed on the terms of truce with these people, and have given them a solemn pledge, even as they have done to us, and we will not now break our word. “At this point Umar could not contain himself and flared up and argue with the Prophet and then, he went to Abu Bakr and Abu Bakr used the same words as the Prophet did and his anger subsided. The tearful Abu Jandal left the camp along with the Quraysh.

*Quoted from ‘Muhammad Hamidullah’ ‘The Emergence of Islam’ P/188.

*Quoted from ‘Abu Bakr Siraj Ab Din’ ‘Muhammad, His Life Based on the earliest sources’ P/253

The Prophet said to the pilgrims, "Rise and sacrifice your animals. "The Prophet went to the camel he consecrated and sacrificed it, uttering in a loud voice: "Bismi – Llah, Allahu Akbar" other followed. They set off to Madinah. But on the way, Umar felt conscience – stricken over his apparent misbehavior towards the Prophet. A Revelation came:

- 4- "It is He who from on high has bestowed inner peace upon the hearts of the believers, so that – God's are all the forces of the heavens and the earth, and that God is All – Knowing, truly wise – they may grow yet more firm in their faith."
- 5- "(And) that He admits the believers, both men and women, into gardens through which running water flow, therein to abide and that He might efface their (past bad) deeds; and that is, in the sight of God, indeed a triumph Supreme."

(XLVIII: AL – FATHA)

A rider was dispatched to Umar who was heading forward and the Prophet said' a Revelation' had just come which, he received. Umar beamed with joy.

The 'truce of Hudaibiya' proved to be a moral victory for the Muslims. Two years after its conclusion when the pagan Quraysh broke the truce, the Prophet could, and did occupy Makkah, almost without resistance; even during its currency hundreds of the pagans of Makkah and accepted Islam and after the triumphant entry of the Prophet without resistance and without bloodshed, they joined Islam in hundreds and thousands. The immediate benefit that came up was the ease and felicity with which the Prophet assaulted and captured Khybar – the citadel of Jewish power, in Arabia, which had a fighting force of twelve thousand warriors reinforced by a string of forts Khybar constituted the greatest danger to Madinah.

THE EXPEDITION TO KHYBAR (7A.H.)

After his arrival in Madinah the Prophet spent just a month at the most and then marched towards Khybar. Preparations for this expedition were made in secret, in so much secrecy that the Jews of Khybar were completely taken by surprise when they saw the Muslim army in front of their fortifications. The Muslim army was encamped in wadi of al Qura and Tyma closing the point of access to the Ghuftan in case they send reinforcements to their allies. It was really a barrier between the Jews and their allies, the Ghuftan. The Muslim forces reached the open space at dawn. The farm workers who came out saw the Muslim forces and raised the alarm. The Jews held a war council in a hurry and they decided to secure themselves within their forts. The Prophet decided to take the forts one after the other and it was easier because the Jews could not put up united front; as a matter of fact, they had no time to think out such a strategy. The siege went on for six days. "A spy was caught in the camp and, in return for his life, he gave them valuable information about the various fortresses, telling them which they could capture most easily and suggested that they should begin with one which was not well guarded and which had a quantity of arms stored in its spacious cellars, including some engines of war that had been used in the past against other fortresses. The next day the fortress was taken and the engines brought out to be used in other assaults, a ballista for hurling rocks and two Testudo for bringing men up to the walls beneath the impregnable roof so that they can breach and entrance."

The first powerful resistance they encountered at a stronghold named Naim. Here the garrison came out in great force on that day every attack made by the Muslims was repulsed. The Apostle sent Abu Bakr with his banner against one of the forts of Khybar. He fought but returned having suffered losses and not taken it. On the morrow he sent Umar and the same things happened. The Apostle said. "Tomorrow I will give you the flag to a man who loves Allah and His Apostle. Allah will conquer it by his means; he is no runaway. "So he called Ali; "Take this flag and go with it until God gives victory through you. "So Ali went off with it, gasping as he hurried, while we followed behind in his tracks until he stuck the flag in a pile rocks under the fort. A Jew looked at him from the top of the fort and asked who he was, and when he told him he said, "You have won by what was revealed to Moses! "He did not return

until god had conquered by his hand.”.... We went with Ali when Apostle sent him with his flag and when he got near the fort the garrison came out and he fought them. A Jew struck him so that his shield fell from his hand. So Ali laid hold of a door and used it as a shield. He kept it in his hand as the fought until God gave victory, throwing it away when all was over. I can see myself with seven others trying to turn that door over, but we could not.”

The Apostle besieged the people of Khybar in two of their forts, - al. Wath and al – Sulalim until when they could no longer hold out they asked him to let them go, and spare their lives, and he did so. Now the Apostle had taken possession of all their property – al – Sahqq, Nata, and al – Katiba and all other forts except what appertained they sent to the Apostle asking him to let them go and to spare their lives and they would leave him their property, and he did so. The one who acted as their intermediary was Muhaysa B. Masud, brother of B. Haritha. When the people of Khybar surrendered on these conditions they asked the Apostle to employ them on the property with half share in the produce, saying “We know more about it than you.” The Apostle agreed to this arrangement of the condition that; “if we wish to expel you we will expel you. “He made a similar arrangement with Fidak. So Khybar became the prey of Muslims while Fidak became the personal property of the Prophet because it was not captured by force of arms.

PLOT TO POISON THE PROPHET

When the Apostle had rested Zaynab d. Al – Harith, the wife of Sallam B. Mishkan prepared for him a roast lamb, having first inquired what joint he proffered. When she learnt it was the shoulder she put a lot of poison in it and poisoned the whole lamb. Then she brought it in and placed it before him. He took hold of the shoulder and chewed a morsel of it, but he did not swallow it. Bishr B. Bara B. Marur who was with him took some of it as the Apostle had done, but he swallowed it, while the Apostle spat it out, saying this bone tells me that it is poisoned. ‘Then he called for the women and she confessed, and when he asked he what had inducted her to do this she answered: ‘You know what you have done to my people. I said to myself, if he is a king I shall ease myself of him and if he is a Prophet he will be informed (of what I have done). So the Apostle let her off. Bishr Died.”

JEWES IN THE MIDST

The battles of ‘Badr’, ‘Uhud’ and ‘Trench’ were wars of aggression imposed by the Quraysh and Muhammad (S.A.W.) and the Muslims fought for their survival and in defence of their faith. Every time, the Muslims came out victorious and every time, emerging with greater vigor and confidence. While the first two wars were the off shoot of Quraysh aggression, the third, - the invasion of Madinah, (battle of the Trench) was largely due to the instigation of the Jews, their vile and active diplomacy to rally the Arab tribes and the Quraysh to destroy Muhammad (S.A.W.) and the Muslims to protect their own political hegemony over the Arabs at Madinah and financial predominance over the Arabs and the Arabian peninsula. The Jews were the dominant power, both militarily and financially, and within Madinah itself. Then most important of these communities were the Banu Nadir at Khybar, the Bani Qurayzah, Banu Qaynuqa, Wadi al Qura and Tyma Fidak. Although the Jews did not participate in war directly none – the – less their vile diplomacy and cunning was behind every move to harm the Muslims which surfaced during the battle of the Trench, and they were in open alliance with the Quraysh. But the Muslims could do nothing because they were virtually sandwiched between two mortal enemies – the Quraysh and the Jews. It was during the battle of the Trench that the Quraysh got disenchanted with the Jews and found out their treachery and when Abu Sufyan, the Quraysh chief, had openly accused them of traitorous conduct that Muhammad ventured to besiege Banu Qurayzah and Banu Nadir and Banu Qaynuqa and expel them from their Habitations just after the battle of the Trench. The Jews of Khybar were powerful and with them were the expelled tribes. They inhabited the strategies’ northern territory facing the two powerful empires of the times; - the Byzantine Empire and the Persian Empires and they could invite either of the two to attack Madinah. The treaty of Hdaybiya which assured the neutrality of the Quraysh, seen in this context. In fact, isolated Khybar leaving Muhammad

(S.A.W.) free to march against the Jewish stronghold of Khybar; the powerful Arab tribe of Ghuftan which fought against the Muslims renounced their alliance with the Jews of Khybar after it had learnt of the Muslim attack. Indeed, the treaty of Hudaibiya was a blessing in disguise. Muslim victory over Khybar constitutes a milestone in the progress of their political power. The expulsion of Jews also helped elimination of the hypocrites from within the body politic of the Muslims.

TREATMENT OF JEWS BY THE ARABS

Jews were not indigenous to the soil of Arabia; they entered Arabia after escaping from the persecution of Babylonia, Greek and Romans and established themselves in the northern part of Hijaz. Living in well fortified forts they had dominated over the neighboring Arab tribes by playing off one against the other. The advent of Muhammad brought about a unity among the Arabs which was unheard of in the past and this was the cause of their bitter animosity against the rise of Islam and their inimical behavior towards the Prophet. In spite of this the Jews of Khybar were treated generously and allowed to continue to work their own grows and orchards under a crop – sharing arrangement after the destruction of their power. Abdullah ibn Rawahah, the Prophet's deputy for the division of Khybar spoils and crops dealt justly with the Jews following in this regard the instructions of the Prophet. The copies of the 'Torah' seized by the Muslims were returned to them intact after the end of hostilities. This is in direct contrast to the manner in which the Romans treated the Jews when they conquered Jerusalem and burned all the sacred writings they found in the temple and trampled them under foot. It is also far from the Christian persecution of the Jews in Spain where every Torah seized was put to torch."

FIDAK

The people of Fidak were panic stricken at the news of Khybar that they would give up half their wealth without fighting. The wealth of Fidak fell to the Apostle as no Muslim had fought or involved in its acquisition.

The wealth of Khybar was disturbed among the members of the fighting forces who participated. Only those were called for the Khybar operation who had participated in the Hudaibiya affair.

AN EPISODE CONCERNING HUMANITARIAN AID TO THE MAKKAHANS DURING A FAMINE

Incidentally, a military patrol arrested a man moving about suspiciously and brought him before the Prophet. The man happened to be a rich merchant of Najd wielding great importance and influence and known to the Prophet while he was preaching in Makkah. The man now brought before him as a prisoner had once the audacity to threaten to kill the Prophet instead of listening to him. The prisoner said; "O Muhammad, I am a rich merchant and I can pay the amount you demand as ransom but if you want to kill me, my hands are tainted with blood (Muslim blood) and you can kill me. The Prophet offered him the choice of Islam but he rejected and repeated and would go on repeating what he said. The Prophet ordered that he be tied to a post near the mosque so that he may see the Muslims daily routine of visiting the mosque five times a day with regularity and their way of life. He was tied to a post, kept well fed and well treated. Every time he went in and out of the mosque the Prophet would ask him to accept Islam but his reply was patent. At length the Prophet ordered him to be released and let go free without paying any ransom. The man took a bath and changed his clothing and then entered the mosque dramatically, much impressed by the magnanimity of the Prophet, presented himself before the Prophet and proclaimed; 'I bear witness that there is no god but Allah, and I bear witness that Muhammad is His Messenger and then he added; 'a few moments ago you were for me the most hated man in the world but now you are the man I Love most in the world.'"

He returned to his native Najd. At that time there was a famine in Hijaz. The Makkhans had no agriculture and entirely depended on Najd for grain. The man, now a devout Muslim, called Thumamah ibn Athal, pledged to Prophet that he will not allow a single grain to be taken to Makkah. So much so Abu Sufyan sent a delegation to the Holy Prophet entreating him to take pity on his people and ask Thumamah ibn Athal to supply them grain. The Prophet wrote Thumamah ibn Athal to allow the supply of grain to the Makkhans and at the same time, sent 500 gold coins to Abu Sufyan to purchase grain and arrange free supply to needy. This magnanimous gesture made a great impression on the Makkhans for 500 gold coins were quite a large amount in those days. Now wonder if such a magnanimous gesture had prepared the Makkhans psychologically for a virtually peaceful surrender of the city to the Prophet when he came down with a force.

PILGRIMAGE FULFILLED (7A.H)

The Prophet returned from the campaign of Khybar to Madinah in Rabiul Awwal (third month of Hijrah calendar) sending six months busy attending to affairs of state, internal and external security until Dhul – Qa'da. It was in that month last year that the polytheists of Makkah had prevented him from performing 'Umrah' and now he wanted to perform Hajj. Those Muslims who were excluded last time were also to join him now. When the Quraysh learnt that the Prophet and his followers had reached the outskirts, numbering about two thousands, in derision, they vacated the hollow of Makkah and withdrew to the surrounding hills from where they could have a full view of what is happening below. Soon, the pilgrims filed in, bear – headed, dressed in the two piece white cloth, chanting aloud 'Labbayk Allahumma Labbayk' (Here I am, O God, at Thy service). He performed the rites and sacrificed a camel. He returned to the Mosque and intended to enter the Holy House of Ka'bah but the door was locked and the Quraysh chiefs told him that such permission was not included in the agreement.

The sun I had reached its zenith and it was time for midday prayers. The Prophet ordered Bilal, an Abyssinian, to mount the roof of Ka'bah and announce the call to prayers. His voice was sweet and resonant and the Quraysh could hear it very clear from the hills above, the call to prayers: "I bear witness that there is no god but God, I bear witness that Muhammad is the Messenger of God". And, this was a triumph for the Muslims and Muhammad whom they persecuted so relentlessly. For three days the Muslims stayed and they were told to pack off. Abbas, the uncle of the Prophet who had professed Islam and which was no longer a secret to the Quraysh spent the whole of three days with the Prophet. There were so many joyous encounters and reunions between the Makkhans Muslims who had been keeping Islam in secrecy and the Quraysh Muslims in exile in Madinah. However, Abbas, who's Islam was tolerated by the Quraysh, openly spent most of the three days with the Prophet. It was then that he offered him in marriage his wife's sister, Maymunah, a widow of Makzum and mother of Khalid, were real sister by the same mother and this element was a happy augury. Ali suggested that Umrah, Hamzah's daughter should not be left with the idolaters and it was arranged that she should ride to Madinah with Fatimah in her howdah.

THE PROPHET MARRIES MAYMUNAH AND KHALID ENTERS ISLAM

On the third day of his stay in Makkah, the Prophet married Maymunah, a 50years old widow who was a sister of the wife of Abbas. Asthma was also a half – sister of Maymunah – daughter of the same mother. Asthma was the widow of the great Quraysh chief. Walid B. al – Mughira had entered Islam; she was the mother of the great warrior Khalid B. Walid. By this marriage, Khalid became a nephew of the Prophet. Her younger son Walid who had liking for the Prophet had also entered and wrote a letter to Khalid advising him to enter Islam. Family ties count for much, and Khalid entered Islam before the conquest of Makkah in the following year.

Khalid B. Walid took part in the battle of Badr, Uhud and the Trench against the Prophet but after the battle of the Trench, he was convinced that the Prophet would triumph in the end and was also led to believe that some unseen power is protecting the person of the Prophet, and so too, was another stalwart, Amr who had been to the court of Negus to seek his advice all of them personally travelled to Madinah and professed Islam.

THE EXPEDITION TO MUATTA (8 A.H. / 629A.D.)

About three months after the return from the fulfilled pilgrimage' the Prophet sent fifteen men to act as peaceful messenger of Islam to one of the tribes on the borders of Syria but all of them were killed. There followed a far graver incident. The emissary of the Prophet carrying a letter addressed to Hercules was intercepted by a chief of Ghassan and put to death. The Ghassan tribes were Christians. The whereabouts of the previous envoy to the Governor of Basra with a letter to Hercules remained unknown. That sort of ugly behavior on the part of the Ghassan tribe was intolerable and the Prophet mobilized an army of 3,000 men of Zayd accompanied by Rawaha and Khalid B. Walid.

When the army reached the Syrian border many more tribes joined the Ghassan and Hercules strengthened them by reinforcement from the imperial legions, raising their strength to a 100,000 men. Zayd decided to halt and a war council was held it was resolved to continue the march despite the overwhelming strength of the enemy. To avoid a direct engagement Zayd withdrew southwards to Muattah and consolidate his position. As the enemy drew near, Zayd ordered an attack. Three commanders fell, one after the other, and at last Khalid took over the command. Khalid regrouped his men and succeeded in making a safe retreat while the enemy turned back avoiding further engagements. For the Muslim army, it was only a set back and for Byzantines it was no victory either. The emperor and the leaders of the Byzantines must have become aware of the advent of a Prophet in the Arabian Peninsula and the emergence of the new faith Islam as a spiritual and political force dominating the world within the next five years. In the month of August, 634 the Byzantine army led personally by Hercules, numbering 240,000 soldiers was defeated by the Arab forces numbering only 40,000, led by Khalid at the battle of Yermuk. Arab victory was decisive; the Roman army was entirely destroyed. Only a few escaped with their chief and found refuge within the walls of Jerusalem. And Jerusalem itself surrenders in 17A.H.

QURAYSH VIOLATE THE PACT

According to the treaty of Hudaibiya anyone clan or tribe wanted to enter treaty relationship with either party may do so. Accordingly, Bani Bakr joined Quraysh and Bani Khuzzah joined the Apostle. Fighting broke out between two and the Quraysh sided with their allies instead of pacifying the two contending clans. The aggrieved tribe of Bani Khuzzah came to Madinah and narrated their misfortune. Quraysh were alarmed and wanted to patch up and strengthen the pact and Abu Sufyan personally took upon himself this mission to seek the co – operation of the Prophet.

He went to Madinah, and straight to his daughter Umme Habibah who was the wife of the Prophet; it was his first meeting with her in fifteen years and he thought she could help him in his mission. *[“]As he went in to sit on the Apostle's carpet she folded it up so that he could not sit on it. 'My dear little daughter' he said: 'I hardly know if you think that the carpet is too good for me or that I am too good for the carpet! She replied' it is the Apostle's carpet, and you are unclean polytheist. I do not want you to sit on the Apostle's carpet. By God! He said: "since you left me you have gone the bad. Then he went to the Apostle, who would not speak to him; he then went to Abu Bakr and asked him to speak to the Apostle for him; he refused to do so. Then he went to Umar who said, 'Should I intercede for you with the Apostle! If I had only an ant I would fight you with it. Then he went to Ali with whom was Fatima, the Apostle's daughter who had with her Ali's little son Hassan crawling in front of her.

* Quoted from: Ibn Ishaq 'Sirat Rasul Allah' P/543.

He appealed to Ali on the ground of their close relationship to intercede with the Apostle so that he would not have to return disappointed; but he answered that if the Apostle had determined on a thing it was useless for anyone to talk to him about it; so he turned to Fatima and said, O daughter of Muhammad, will you let your little son here act as a protector between men so that he may become Lord of the Arabs for ever? She replied that her little boy was not old enough to undertake such a task and in any case, none could give protection against God's Apostle. He then asked for Ali's advice in the desperate situation. He said, "I do not see anything that can really help you, but you are the chief of Bani Kinana, so get up and grant protection between men and then go back home. When he asked if he thought that would do any good he replied that he did not, but he could see nothing else. "Thereupon Abu Sufyan got up in the mosque and said, O men, I grant protection between men. He then mounted his camel and rode off to Quraysh who asked for his news. He said that Muhammad would not speak to him, and that he could not get any good from Abu Quhafa's son and that he found Umar an unpeaceable enemy. He found Ali the most helpful and he had done what he recommended, through he did not know whether it would do any good."

The Apostle ordered preparations to be made for a foray and Abu Bakr came in to see his daughter A'ishah as she was moving some of the Apostle's equipment. He asked if the Apostle had ordered her to get things ready, and she said he had, and that her father had better get ready also. Later the Apostle informed the men that he was going to Makkah and ordered them to make careful preparations. He said, O God, take eyes and ears from Quraysh so that we may take them by surprise in their land' and the men got themselves ready. Mobilization started but none knew the destination. It was a close secret.

CONQUEST OF MAKKAH. (8 A.H.) JANUARY 630A.D.

Prophet Muhammad (S.A.W.) set out on 10th Ramadan; he and the army fasted until they reached al – Kudayd, on the first leg of their march, went on until he came to *Marr al – Zahran, Muhajirs and Ansars marched as one man, numbering 10,000 and considerable number of other tribes joined them as they marched onwards but destination was kept a closely guarded secret. The Quraysh were completely ignorant of Muhammad’s march. Hundreds of camp fires were kindled which could be seen from Makkah. Even Abbas was unaware and was thinking that if the Prophet entered Makkah by force it could be a bad day for it would be the end of the Quraysh and their over lordship. Mounting a white mule, he set out in search of wood cutters or whispering voices; and soon recognized the voice of Abu Sufyan and two others who were obviously patrolling the area for news. At first they thought that the fires were kindled by the tribe of Khuza but then, they doubted because Khuza were too poor to have such a vast number of fires. At that moment Abbas came near them and told them that it was the Prophet encamping there on his way to Makkah. Abbas asked Abu Sufyan to ride behind his mule for, if the Muslims spot him he would be made a captive, and the Prophet may as well behead him for his impeccable hostility towards the Muslims and the new faith of Islam. Abu Sufyan obeyed. At the time, Abbas was riding the Prophet’s mule and whenever they passed some camp fire and challenged he was indentified as the Prophet’s uncle and allowed to proceed. When they passed by Umar’s camp fire they were challenged.

ABU SUFYAN MEETS THE PROPHET PROFESSES ISLAM

*Umar got up and came to meet Abbas and when he saw Abu Sufyan on the back of the mule he cried, Abu Sufyan, the enemy of God! Thanks be to God who delivered you up without agreement or word. Then he ran towards the Apostle and Abbas made the mule gallop. “I dismounted and went into the Apostle and Umar came in saying the same words and adding: Let me take off his head and said: “By God, none shall talk confidentially to him this night without my being present” and when Umar continued to remonstrant, I said ‘Gently, Umar! If he had been one of the B. Adiy B. Ka’ab you would not have said this, but you know that he is one of the B. Abdu Manaf. He replied gently, Abbas for by God your Islam, the day you accepted it was dearer to me than the Islam of al – Khattab would have been had he become a Muslim. One thing I surely know is that your Islam was dearer to the Apostle than my father’s should have been. The Apostle told me to take him away to my quarters and bring him back in the morning.... He stayed the night with me and took him to see the Apostle early in the morning and when he saw him he said; “isn’t time that you should recognize that there is no god but Allah?” He answered, “You are dearer to me than father and mother. How great is your clemency, honour and kindness! By God, I thought that had there been another god with God he should have continued to help me. He said, “Woe to you, Abu Sufyan, isn’t time that you recognize that I am God’s Apostle?” He answered, as to that *still have some doubt, I said to him, “Submit and testify that there is no God but Allah and that Muhammad is the Apostle of God before you lose you head. “So he did so.

I pointed out to the Apostle that Abu Sufyan was a man who liked to have some cause for pride and asked him to do something for him. He said, “He who enters Abu Sufyan’s house is safe, and he who looks his door is safe, and he who enters the mosque is safe. “When he went off to go back the Apostle told me to detain him in the narrow part of the wadi where the mountain projected so that God’s armies would pass by and he would see them; so I went and detained him where the Prophet had ordered.”

* Within two days leisurely march to Makkah and even further on to the territory of Hawaizin

* Quoted from: Ibn Ishaq ‘Sirat Rasul Allah’ P/546-47

* Abu Sufyan is stigmatized as a nominal Muslim, one who entered Islam out of ‘policy’ and his son Mu’wiyyah successfully ousted Ali from the Khilafat and later nominated his son Yazid as his successor. Thus he introduced dynastic rule which is repugnant to the Republican spirit of Islam.

... The Muslim squadrons passed one by one and finally the Prophet passed with his greenish – black squadron in which were Muhajirs and Ansar whose eyes alone were visible because of their armour. He said, “Good heavens, Abbas, who are these?” and when I told him he said none could withstand them. By God, O Abu Fadl, the authority of your brother’s son as become great. I told him that it was due to his prophetic office, and he said that in that case he had nothing to say against it.”

He hurried to his people and cried at the top of his voice: Oh Quraysh, this is Muhammad who has come to you with a force you cannot resist. He who enters Abu Sufyan’s house is safe. Hind of Utba went upto him, and seizing his moustaches cried Kill this fat greasy bladder of lard what a rotten protector of the people! He said, Woe to you, don’t let this women deceive you for you cannot resist what had come. He who enters Abu Sufyan’s house will be safe, “he added: “He who shuts his door upon himself will be safe, and he who enters the Mosque will be safe.’ Thereupon the people dispersed to their houses and the mosque.”

PROPHET MUHAMMAD (S.A.W.) ENTERS MAKKAH (8A.H. 21 RMADAN)

“The Prophet told Abbas to accompany Abu Sufyan as far as the narrow end of the valley, and keep him there, so that he could see for himself the size of the army as it passed and keep for him there for no single man could reach Makkah by a more direct way than the army would take.”

“Who is that? Said Abu Sufyan, pointing to the man at the head of the host which now came in sight. “Khalid the son of Walid”, said Abbas and when he came level with them Khalid uttered. ‘Allahu Akbar’ thrice. With Khalid was the horse of Sullaym of Bani Sullaym who joined the Prophet with nine hundred horses, the maternal uncles of the Prophet, who joined him at Kudayd, followed by Zubayr at the head of five hundred emigrants and the whole valley resounded with the war cry of Allahu Akbar. The last of the squadrons was that of Muhammad (S.A.W.). The Prophet was in the midst of the troop; on either side of him were Abu Bakr and Osayd with whom he was conversing. “O Messenger of God” Cried Abu Sufyan when he came within earshot, “hast thou commanded the slaying of the people? – And he repeated to him what Sa’ad had said. “I abjure thee by God, “he added” on behalf of the people, for thou art of all men the greatest to filial piety, the most merciful, and the most beneficent”. “This is the day of Mercy”, said the Prophet, the day on which God had exalted Quraysh. “Then Abdur Rahman B. Awf and Uthman said to him, for they were close at hand. “O Messenger of God, we are not sure of Sa’ad that he will not make a sudden violent attack on Quraysh. So the Prophet sent word to Sa’ad to give the to his son Qays, a man of relatively mild temper ant and to let him lead the squadron. To honour the son was an honour to the father. But Sa’ad refused to hand it over without a direct command from the Prophet, who thereupon unwound the red turban from his helmet and sent it to Sa’ad as a token. The standard was immediately given to Qays.”

The many halted at Dhu Tuwa which is not far from the cit and within sight of it. When Qaswa (the camel on which the Prophet was riding came to a halt the Prophet bowed his head until his beard almost touched the saddle, in gratitude to God. He then drew up his troops putting Khalid in command of the right and Zubayr in command of the left. His own troop which was now in the centre he divided into two half of it was to be led by Sa’ad and his son and other half, in which he himself would ride, was to be led by Abu Ubaydah. When the order was given they were to divide and enter the city from four directions, Khalid from below and the others from the hills through three different passes.

Abu Qahafa and his daughter – father and sister of Abu Bakr, came down to see the Prophet and to swear allegiance. Abu Qahafa was blind, and now, an old man, and in his youth, he had seen the elephants of Abrah who came to invade Makkah. Abu Qahafa’s two grandsons and one son were among the hosts. Abu Qahafa was received kindly by the Prophet who helped him sit in front of him recite the affirmation.

The only resistance the Prophet encountered was from Ikrama son of Abu Jahl, Safwan and Suhayl but soon, they were put to flight by Khalid, killing thirty of them with only two casualties.

THE PROPHET IN THE HOUSE OF GOD

The Prophet performed the greater ablution and prayed eight cycles of prayers and after a short rest, put on his coat of mail and helmet, girt his sword, with a staff in his hand, he went to the Mosque along with Abu Bakr, straight to the Southeast corner of Ka'bah and reverentially touched the 'Black Stone' uttering all the time, 'Allahu Akbar, 'Allahu Akbar, which was taken up by all the Muslims in the mosque. Then he made the seven rounds of the Holy House.

THE PROPHET DESTROYS THE IDOLS

The Prophet now turned away from the Ka'bah towards the idols which surrounded it in a wide circle, three hundred and sixty in all. Between these and the House, he rode repeating the verse of the Revelation: "Truth hath come and the false hath vanished. Verily, the false ever vanished." (XVII/81 Al – Isra) and pointing at the idols, one by one, with his staff and each idol, as he pointed at it, fell forward on its face. Having completed the circle he dismounted and prayed at the station of Abraham, which was at that time adjoining the Ka'bah. Then he went to the well of Zamzam 'where Abbas gave him to drink; and he confirmed for ever the traditional right of the sons of Hashim to water the pilgrims. But when Ali brought him the key of the Ka'bah and when Abbas asked him to give their family also the right of guarding it, he said, "I gave you only that which ye have lost, not that which will be loss for others. "Then called for the man of Abd ad Dar who earlier had come to him in Madinah with Khalid and Amr, Uthman ibn Talah; and handing him back the key he confirmed forever his clan's traditional right of guardianship. Uthman reverently took the key and went to open the door of the Holy House, followed by the Prophet, Usama and Bilal were close behind, and bidding them enter after him, the Prophet told Uthman to lock the door behind them.

He stayed awhile inside and then, taking the key from Uthman, unlocked the door, and standing on the threshold with the key in his hand, he said: "Praise is to God, who hath fulfilled His promise and helped His slave and routed the clans. "The Meccans who had taken refuge in the mosque had since been joined by many of those who had at first taken refuge in their homes and they were sitting in groups, here and there, not far from the Ka'bah. The Prophet now addressed them, saying:

"Praise be to God who hath fulfilled His promise and helped His slave and routed the clans, He alone. "What say ye? "They answered: "We say well; and we think well; a noble and generous brother, son of a noble and generous brother, it is thine to command. He then spoke to them in the words of forgiveness which, according to the Revelation, Joseph spoke to his brothers when they came to him in Egypt "Verily I say as my brother Joseph said, "THIS DAY THERE SHALL BE NO UPBRAIDING OF YOU NOR REPROACH. GOD FORGIVETH YOU AND HE IS THE MOST MERCIFUL OF THE MERCIFUL." (XII/92 'YOUSUF')

Then, the Prophet answered, "Raise, then, and go, for you are free." With this word, Muhammad (S.A.W.) gave a general amnesty to all Quraysh and all the Makkhans.

*He gave orders to Khalid that Hubal the largest of the fallen idols, should be broken to pieces and that all of them should be burned, the Prophet had it proclaimed throughout the city that everyone who had an idol in his house must destroy it. He then withdrew to the nearby hill of Safa, where he had first preached to his family. Here he received the homage of those of his enemies who now wished to enter Islam, both men and women. They came to him in hundreds. Amongst the women was Hind, the wife of Abu Sufyan. She came veiled, fearing that the Prophet may order her to be put to death before she had embraced Islam: and she said: "O Messenger of God,

*Quoted from: Martin Lings (Abu Bakr Siraj Ab Din) Muhammad – His Life based on the earliest sources" P/302-303

Praise be to him who had made triumph the religion I choose for myself. "Then she unveiled her face and said; Hind the daughter of Utbah' and the Prophet said, "Welcome." Another of the women who came to Safa was Umm Hakim' the wife of Ikrama son of Abu Jahl. When she had entered Islam, she begged the Prophet to give her husband immunity. He did so although Ikrama was still at war with him; and Umm Hakim found out where he was, and went after him to bring him back."

"Then the Prophet looked round at the gathering in front of him, and turning to his uncle, he said; "O Abbas, where are thy brother's two sons, Utbah and Mu'attib? I see them not. These were the two surviving sons of Abu Lahab. Bring them to me "said the Prophet. So Abbas fetched his nephews, who entered Islam and pledged their allegiance."

The nearest to Makkah of the three most eminent shrines of paganism was the temple of 'Uzza at Nakhlah. The Prophet now sent Khalid to destroy this centre of idolatry. At the news of the approach of Khalid the warden of the temple hung his sword on the statue of the goddess and called upon her to slay Khalid. Khalid destroyed the temple and returned to Makkah. Suhayl, another arch enemy of Islam and the Apostle was also given a pardon and Ikrama personally appeared before the Prophet and made the affirmation of faith. Ikrama spoke of the money he had spent and the battles he had fought to bar men from the following the faith and he said that he would spend the double of it and fight with doubled efforts in the way of God; and he kept his promise."

THE BATTLE OF HUNAYN AND SIEGE OF TA'IF: (8.A.H.) SHAWWAL

The Prophet stayed in Makkah for two weeks. The Makkhans entered Islam in hundreds and thousands and Makkah was cleansed of the idols but some Arab tribes who were hardened idolaters were determined to defend their idols and their pagan religion. The formidable Bedouin tribes of Hawaizin, the thakif and various other who pastured their flocks on the outskirts of Makkah and some of whom possessed fertile lands and fortified towns made an overnight decision to take on the Muslims by surprise. Muhammad (S.A.W.) learnt of their intentions and decided to deal with them when intelligence was received through his patrol that the confederates had mobilized an army of twenty thousand in the valley of Awtas to the north of Ta'if lying about ten miles to the north of Makkah.

A man of Abu Shams was left in charge of Makkah and a young man of Khazraj to impart religious instruction and Muhammad (S.A.W.) marched out with the whole army of 12,000 and the Quraysh contributed another 2,000. Suhayl and Safwan, who had not entered Islam, remained in Makkah to defend the city against Hawaizin. Safwan was known to have a hundred coats of mail and the Prophet wanted to borrow these. Safwan wanted to know if it was a question of give or I will take'. "It is a loan to be returned" answered the Prophet and Safwan agreed to supply the camels too for transporting these to the camp along with all the necessary arms.

The clans of Hawaizin which came to fight against the Prophet were; Thakif, Nasir, Jusham and Sa'd ibn Bakr under the command of Malik against the saner advice of the elderly warrior chief of Jusham clan. Durayd ibn al – Simmah, Malik brought with him all the families with women and children and cattle and treasures saying that this will keep the men from running away. The plan was to stand on the top of the hills of Sulaym hills at the entrance of the valley (it was very narrow) and, at the proper signal, to fall upon the Muslims as they passed in file through the canyon. The tribes obeyed the orders and dug themselves on either side of the canyon. The charge was to be made before dawn, when it is pitch dark.

Muslims were unaware of the stratagem, and then, never having seen such great numbers and arms before, they were overconfident. As the Muslims passed through the canyon of Hunayn, Malik ibn Awf ordered his army to attack, first with arrows and then a general charge. The Muslim ranks broke up, the Quraysh were the first to break up and run, creating panic. It was a critical moment.

Muhammad (S.A.W) took a resolute stand, rising up the saddle on the stirrups, in the midst of Ansars and Mahajirin and his immediate relatives; he railed the Muslims crying aloud: O Ansar Company! O Mahajirin Company, O men who pledged their allegiance under the tree! Muhammad is still alive; Charge forward with him. Abbas repeated the cry more loudly with a resonant voice and his cry reverberated throughout the valley and the Muslims railed back and charged the enemy. Around the Prophet a few hundred stood valiantly. The Prophet proclaimed aloud: Now the battle has begun. God will not fail the Prophet and fulfill His promise. He gave him. “Then turning to al – Abbas and asking for a handful of pebbles, the Prophet threw the pebbles in the face of the, enemy with War Cry! Woe to the enemies of God’. With this the Muslims charged the battle raged, the enemy fell on all sides. Soon, Hawaizin, Thakif and their allies realized that they are fighting a losing battle and will face total annihilation and took to flight leaving behind them, their women, children and all their properties: 22,000 camels, 40,000 goats, and 4,000 ounces of silver. The captives 6,000 suffering a disastrous defeat.

However, the clan of ‘Thakif fled to their capital, the city of al – Taif and took refuge in their fortress, considered the strongest and impregnable. The Muslims laid siege to it. Ta’if was a well fortified city the refuge of Malik ibn Awf, the commander of the confederates. The Muslims destroyed the nearby for of Malik and a building belonging to a tribesman of Thakif. The fortress of Ta’if had towers, ramparts and gates. The siege lasted for a month until the appearance of the moon of ‘Dhu al – Qada, beginning of the Holy season during which war was not permissible. So the siege was raised. Even bombardment by catapults proved of no avail. The only stratagem that brought about the surrender of Khybar, burning of the orchards, was put into operation and the besieged garrison offered to surrender.

In the meantime, *when the Prophet returned to the place where the captured Hawaizin were left for safety, he found a deputation from this powerful tribes awaiting his return to solicit the restoration of their families. Aware of the sensitiveness of the Arab nature regarding their rights Muhammad (S.A.W.) replied to the Beduin deputies that he could not force his people to abandon all the fruits of their victory, and that they must at least forfeit their effects if they would regain their families. To this they consented, and the following day, when Muhammad (S.A.W.) was offering the mid day prayers (Tabari says morning prayers) with his disciples ranged behind him, they came and repeated the same request: “We supplicate the Prophet to intercede with the Muslims and the Muslims to intercede the Prophet, to restore us out women and children. “Muhammad replied to the deputies, “My own share in the captives and that of the children of Abdul Muttalib, I give you back at once.” His disciples catching his spirit instantaneously followed his example, and six thousand people were in a moment set free and liberated. The Mahajirin rose and said; “Anything that is ours belongs automatically to the Prophet of God and is hereby relinquished.” Al Ansar and all the others relinquished likewise. All the Tribe of Hawaizin was idolaters and this gesture of goodwill spontaneously convinced them of the truth of the new faith and they converted to Islam en masse.

TAIF

The Prophet inquired from the delegation of Hawaizin if Makkah ibn Awf was still in Taif. On learning that he was in Taif he asked them to convey a message from him that if he surrenders and converts to Islam his family and property would be returned to him and hundred camels will be presented as a gift. Malik readily accepted the Prophet’s gesture of goodwill. Secretly presented himself in person before the Prophet, professed Islam, collected his family and the gift. Thus ended the siege on a happy note and Islam triumphed. The Apostle put him in command of those people who had accepted Islam, and those tribes, Thumala Salima and Fahm. With their aid Malik began to fight Thakif.

*Quoted from: Amir Ali – The Spirit of Islam’ P/99

The Prophet had returned after his campaign against the Byzantine Empire but returned without encountering the emperor. It so happened that Urwah ibn Masud, one of the chieftains of the tribe of Thakif was out in Yaman during the battle of Hunayn and the siege of his city. He returned to Taif and hastened to Madinah where he met the Prophet and professed Islam, and made a commitment to the Prophet to call his tribesman to Islam. He returned to Taif. The Prophet had warned him that his tribesman is attached to their goddess al – Lat’ ad would fight him. He assured the Prophet that this people love him more than their goddess al Lat. Urwah proceeded to Taif and started preaching Islam to his people. They consulted among themselves and gave him no reply. In the morning, Arwah ascended his high house and called the believers for prayers. The tribesman shot arrows at him and killed him. He died a martyr and before his death desired to be buried by the side of the Muslims who died during the siege. Many clans and tribesman in the surroundings had already entered Islam and they considered the killing of one of their chieftains as vile crime. A civil war like situation arose and they were forced into making amends and start negotiations with the Prophet before the arrival of the Muslim army, in which case they would be doomed. They approached their elder but, he declined unless they delegate him five more chiefs with authority to take whatever decision they may like to take. A delegation was formed to proceed to Madinah.

At the outskirts of the city the delegation happened to meet al Mughira and when he discovered the purpose of the delegation he hastened the Prophet to inform him. On the way he met Abu Bakr and the announced this to the Prophet. A special tent was put up for them. It was Khalid ibn Sa’ad ibn Al A’as who played the role of a middle man. The delegation announced their willingness to enter Islam along with their tribes on condition that the Prophet exempts them from prayer. This condition was turned down by the Prophet who said because there is no good in any religion in which prayer is ruled out. They wanted a promise not to destroy their idol al – Lat but this condition was rejected on the ground that Islam is against idolatry and association with God. The finally, they desired that they may not be asked to destroy the idol with their own hands and instead, someone else by commissioned to do this. The Prophet agreed. That was the month of Ramadan. The five chieftains professed Islam and fasted and prayed with the Prophet. They left for Taif along with Abu Sufyan ibn Harab and Mughira ibn Shubah assigned by the Prophet to destroy the idol al – Lat. The idol was destroyed while the women around were moaning and crying.

With the conversion of Taif, conversion of the Hijaz was complete.

In a minor expedition the third centre of pagan idolatry along the coast of Red sea, the temple of Fuls was destroyed by Ali - the temple was revered by the tribe of Tavy, the tribe of Hatim. Likewise, the Manat at Qudayd was also destroyed by Ali and that was the end of idolatry.

THE RAID ON TABUK (9A.H.) /630 A.D.

It was the month of October, autumn, the heat was unbearably hot and there was a drought and it was at that time that news was received that the Byzantine emperor won a victory over the Persians and liberated Jerusalem and restored the Holy Cross amidst great jubilation. The Persians had evacuated both Syria and Egypt. The news further revealed that the emperor Hercules had ordered mobilization for a campaign against North Arabia. No time was to be lost and the Prophet ordered a campaign against the Byzantines to take up their challenge. The situation, besides posing a threat was promising too that it may win them the prized land of Syria. When the Prophet announced that he intends to march against the Byzantines and called the people to arms and cautions his people to prepare for a long march. Some hypocrites counseled with one another to make excuses while the faithful made generous contributions.

When some of them complained of the desert heat and venturing out on long campaign might be risky the Prophet replied that the fire of hell is much hotter. Many who were capable of equipping themselves in arms and provisions did so on their own. Money flowed in from all the faithful and an army of 30,000 assembled in a very short time. The army was under the command of Abu Bakr while Ali was ordered to guard Madinah and run the affairs of state. This was the last of campaigns led by Muhammad. The army marched towards Sham (Syria) in the direction of Tabuk. On hearing of the news of the approaching army of Muhammad the Byzantines withdrew to the safety of their hinterland. The Muslim army was encamped at a place called Hijr, a desolate place known for its blinding storms. The men were advised not to go out in the open desert. A blinding dust storm did blow in the night but in the morning it rained to the delight and relief the men. They drank, and their animals drank and they filled their skins with water for the onward journey. The rain was no less than a miracle.

The army marched on towards *Tabuk. When Muhammad learned of the withdrawal of the Byzantines and their fright he did not find it advisable to pursue the enemy he proceeded to invite people to Islam and to be friend them. Yuhaba ibn Rubah, the Governor of Aylah, received such an invitation and he readily responded, came in person to the Prophet, to hand over the keys of his island and a golden cross and gifts declaring his submission. The people of al – Jarda and Adhru paid the Jizyah and a covenant of security was granted to them. Only the principality of Dumah was marking time for the return of the Byzantine army to pounce on the Muslims. Therefore Khalid was sent with 500 men to subdue them. Their fort was captured Khalid seized 2,000 camels, eight hundred goats, four hundred loads of grain, 400 coats of mail. Prince Ukaydir was taken as a captive and taken to Madinah where he converted to Islam and reinstated and became the ally of the Prophet. The Muslim army encamped for twenty days waiting for the Byzantines to return but finding no trace, returned without a fight.

ALI LEFT BEHIND IN CHARGE OF MADINAH

Before proceeding on the expedition to Syria the Prophet left Ali behind in Madinah to look after the family and the protection of the city. The hypocrite, Abdullah ibn Ubayy had proceeded with the army for a small distance and then, quietly fell back and returned to the city. He set afloat a rumor that Muhammad had left behind Ali in view of the hazards and dangers of the expedition. Ali could not put up with this base insinuation against him and the Prophet and hastened to join the expedition and soon overtook the army and presented himself before the Prophet. “I have appointed thee as my Khalifa (vicegerent) and left thee in my stead. Return thou to thy post.”

“And be my deputy over my people and then O Ali, art thou not content that thou art to me what Aron was to Moses? “Said the Prophet. *

Ali returned to Madinah. If he had not returned, it was not improbable that the hypocrites would have taken over the city and solicited the intervention of the Byzantine emperor; the hardened idolaters of Ta’if had not entered Islam before the return of the Prophet from Tabuk.

* Tabuk is midway between Madinah and Damascus in Syria – 20 days Journey.

* Cited from: ‘Ibn – Hisham; ibn al Athir, Abulfida’ Quoted by Syed Amir Ali; ‘Spirit of Islam’ P/103-104.

CHAPTER VII

THE YEAR OF THE DEPUTATIONS

The Holy Prophet sent invitation to Kings and chiefs of neighboring countries and territories informing them that he has been ordained by God as a Prophet and inviting them to profess Islam by affirming that ‘There is no god but God and Muhammad is His Messenger’.

KHUSRU PERWEZ, EMPEROR OF PERSIA

Khusru, the emperor of Persia, learnt that an Arab king of Yathrib, with growing power over the tribes claimed to be a Prophet. Yaman was under the Persian rule. *So he dispatched an order to Badhan, his viceroy in Yaman, asking for further and clearer information about Muhammad, Badhan sent two envoys to Madinah, so that they could see for themselves and bring him back news. Following a fashion prevailing in the Persian court, the two men grew long mustaches and shaved off their beards presenting themselves before the Prophet and their appearance was abhorrent to the Prophet. “Who bade you do this?” he exclaimed. “Lord,” they said, meaning the Khusrus. “My Lord,” said the Prophet, ‘hath bidden me grows my beard and cut short my mustaches.’ He sent them away, telling them to return to him the next day. That night, Jibrail told him that on the same day there had been an apprising in Persia in which Khusru was killed, and his son now reigned in his stead. So when the envoys returned he told them of this and bade they inform their master, the viceroy. Then he said, “Tells he that my religion and mine empire will reach far beyond the kingdom Khusrus. Say unto him from me: “Enter Islam and I will appoint thee king over the people in the Yaman.” They returned to San’a not knowing what to think and delivered the message to Badhan and, who said “We will see what befalleth. If what he said be true, then is he a “Prophet whom God hath sent.” But even before he had time to send a man to Persia to find out the truth of the matter, a Messenger arrived from Sires, the new Shah, announcing what had happened, and claiming their allegiance. Instead of replying to the Shah, Badhan entered Islam, and so did his two messenger and other Persians who were with him. He then sent word to Madinah, and the Prophet confirmed his rule over the Yaman. “Khusru Perwez had been deposed and killed by his son Sires in 628A.D. who made peace with the Byzantine emperor Hercules ending the 26 – year war between Persia and the Byzantine empires?

In this context it may be added that the Prophet had earlier sent a letter to Khusru the late emperor of Persia, inviting him to Islam in his pride and insolence tore that letter and had directed his Viceroy Badhan to behead the Prophet. The Prophet had said that even as he tore my letter rudely his empire will be shorn and he will be killed.

LETTER TO RULLER OF EGYPT MUCKOUKAS, THE ROMAN GOVERNOR

From: Muhammad Servant of Allah and His Prophet

To: Muqawaqis, Vice-regent of Egypt.

Peace is on him who has taken the right course. Thereafter I invite you to accept Islam. Therefore, if you went security, accept Islam. Allah, the sublime, will reward you doubly. But if you refuse to do so, responsibility for transgression of the entire nation will be yours.

O peoples of the Book! Leaving aside all matters of difference and dispute, agree on a matter consistent between you and us and it is that we should not worship anyone except Allah and that we should neither associate anyone with Him, nor make anyone else as our God.

If you refuse it, you must know that we, in all circumstances believe in Oneness of Allah.

Allah’s
Prophet
Seal.

* Quoted from: Martin Lings (Abu Bakr Siraj Ab Din) ‘Muhammad His Life based on the earliest sources’ P/26.

REPLY:

To Muhammad son of Abdullah

“I read your letter and understood what have you written, I know that the coming of the Prophet is still due. But I thought, he would be born in Syria. I have treated your messenger with respect and honour. I am sending two maids for you as presents. The maids belong to a very respectable family amongst us. In addition I send for you clothes and a duldul (steed) for riding.

May Allah bestow security on you.”

(The letter was placed in an ivory casket which, letter, found its way into the Christian monastery of Akheem in Egypt. The presents were accepted by the Prophet.)

**LETTER TO HERCULIUS, EMPEROR
OF BYZANTINE**

In the name of Allah the Compassionate, the Merciful.

From: MUHAMMAD who is the servant of Allah and His Prophet.

To: Hercules Caesar

Peace be on him, who follows the right path. After this, I invite you to the fold of Islam. Therefore, if you desire security, accept Islam. If you accept Islam, Allah shall reward you doubly and if you refuse to do so the responsibility for transgression of the entire nation, shall be your.

O! People of the Book! Leaving aside all matters of differences and disputes, agree on a thing, which is equally incontrovertible both as you and we are concerned and it is that we should not worship any one else except Allah. And neither associate any one else with Him, nor regard anyone else except Allah as our Sustainer.

If you deny this, you must know that we believe in Oneness of Allah, in all circumstances.

Allah's
Prophet.

Seal.

The Arabs called Byzantine by the name of Rome.

**LETTER TO KHUSRU PERWEZ,
EMPEROR OF FARS (PERSIA)**

In the name of Allah the Compassionate, the Merciful.

From: MUHAMMAD Prophet of Allah

To: Kisra King of Fars.

May peace is on him who follows the guidance, believes in Allah and His Prophet. I testify that there is none worthy of worship except Allah who is alone and without an associate and Muhammad is His Servant and Prophet. Allah has made me a Prophet and sent me for the entire world, in order that I may infuse the fear of Allah in every living person. Accept “Islam and be secure. If you refuse, the sins of all Zoroastrians will be your responsibility.”

Allah's
Prophet.

SEAL.

LETTER TO THE POPE OF ROME

In the name of Allah the Compassionate, the Merciful.

Peace is on him, who believes in Allah. I am of the faith that Isa (Jesus A.S) son of Marium (Mary) was the spirit of Allah and His Word! Allah infused him in the pious Marium.

I believe in Allah, all His Books, and His Commands which. He sent to Ibrahim, Ismail, Ishaq and Yaqub (A.S) and their descendants. I also believe in what Musa and Isa (A.S) and other Prophets by Allah. In faith and belief, we do not differentiate in accepting any of the Prophets. We are Muslims. (Meaning obedient to Allah) Peace is on him who follows the guidance.

Allah's
Prophet.
Muhammad

SEAL.

(Alongside the letter to Cessa, the Holy Prophet (S.A.W) had also sent a letter to the Pope. The latter testified to his Prophet Hood and observed, "No doubt, he is a true Prophet. "Thereafter he addressed a congregation in the cathedral and informed the people that he had received a letter from the Arabian Prophet Ahmed (S.A.W) who had invited them to the true faith of Allah. He then testified that there is no god save Allah and that Ahmed (S.A.W) was the servant and Prophet of Allah. The people were highly infuriated and they beat him so much that he died.)

LETTER TO THE JEWS OF KHAYBAR

In the name of Allah, the Compassionate, the Merciful.

From: "Muhammad, the Prophet of Allah who is like Moosa (Moses A.S) a Prophet and Messenger and he testified to what Moosa (A.S) had brought.

O People of Torah, has Allah not stated in the Torah that 'Muhammad' (S.A.W) is a Prophet of Allah. The people of who will be with him, will be harsh toward the enemies of Allah. And amongst themselves, they will be kind and loving. They will bow and prostrate before Allah. And they will seek. His bounty and goodwill."

I ask you to swear by Allah who sent Torah for you and who made your forefathers eat 'mann and salwa' and dried the sea for them and rid them of the tyranny of pharaohs. Is it not written in Torah that you should believe in me?

After the explanation about me in the Torah, do guidance and transgression become apparent?

Therefore I invite you toward Allah and His Prophet."

Allah's
Prophet
Muhammad

SEAL

LETTER TO THE CHIEF OF AQBA

Aqba was an important port on the Red Sea and an international trade centre in ancient times situated on the caravan routes to Palestine and Africa. The 'local Arab tribes converted to Christianity under the influence of the Romans whose rule was oppressive and they desired to be free. The Chief Ruler was, Yuhanna, a Bishop. In the year 630A.D. (9A.H) when Cesar made a move to invade Madinah Prophet Muhammad led an expedition to Syria to frustrate his designs. The Muslim army was encamped in Aqabah, waiting for the Romans. The Christian chiefs came to the side of Muslims and Yuhanna himself presented him before the Prophet and professed Islam.

In the name of Allah, the Compassionate, the Merciful.

FROM: MUHAMMAD, PROPHET OF ALLAH
TO: THE PEOPLE OF AQBAH.

May peace be on you. I praise Allah who is One and except whom there is nobody else to be worshipped.

I do not intend to wage war against you till you receive my written reason for it. It is better for you, either to accept Islam or agree to pay jizia and consent to remain obedient to Allah, His Prophet and His Messengers. My message deserves honour. Treat them with respect. Whatever pleases my messengers, will also please me.

These people have been informed of the orders about 'jizia'. If you desire that there should be peace and security in the world, obey Allah and His Prophet. Thereafter none in Arabia and Ajam (Iran) will cast an evil eye on you. But the rights of Allah and His Prophet can at no time be waived.

If you do not accept these terms and set them aside, I do not need your presents and gifts. In that case, I will have to wage war (to establish peace and security). Its result would be that the big ones will be killed in war and the commoners will be taken prisoners.

I assure you that I am a true Prophet of Allah. I believe in Allah, and His Books, and His Prophet and am of the faith that Maseeh (Masseiah) son of Marium (Mary) is a Prophet of Allah and his word.

Harmala (R.A.A) who brought to me three wasaq (about 6 quintals) of the barley, recommended your case. Had it not been in compliance of the Command of Allah and the good opinion of Harmala about you? It would not have been necessary for me to correspond with you and instead of it, there would have been a war. If you will obey my messengers, you will immediately have my support and the help of everyone who is attached to me.

My messengers are Shurah – beel, Ubay, Harmala and A Hurais (R.A.A) and whatever decision they take in respect of you will be acceptable to me.

You people are under the protection and responsibility of Allah and His Prophet.

Supply of provision to be the Jews of Maqna, for their journey to their country.

If you accept obedience, may peace be on you.

Allah's
Prophet
Muhammad.

SEAL

LETTER TO THE PEOPLE OF MAQNA

In the name of Allah, the Compassionate, the Merciful.
FROM: MUHAMMAD, PROPHET OF ALLAH
TO: BANI JANBA AND THE PEOPLE OF MAQNA.

Peace is on you I have come to know that you are going to your villages. You will be in security, when this writing reaches you. I have forgiven all your crimes. None will be allowed to oppress you. For you are the guarantee of Allah and His Prophet. You will be protected, just as we protect ourselves.

One – fourth of the produce of date – palm gardens, Sea – catch and the yarn spun, is due from you. After the payment, you will be exempt from Jizia and all kinds of free labor. If you will remain loyal, it will be obligatory on us to honour your respectable people and to forgive all your past offences.

Toward the end of the letter, the following defection for the Muslims was written: Whoever will treat the people of Maqna nicely, it will be better for him and whoever will maltreat them, it will be harmful for him.”

A ruler for you will be appointed either from amongst you or from those connected with them.

Allah's
Prophet
Muhammad

SEAL

(Maqna is situated on the Gulf of Aqba and the people were Jews. They sent a messenger to the Prophet and requested for an injunction, assuring him of their loyalty.)

CHRISTIANS OF 'NAJLAN' (6A.H.)

Najran was the biggest centre of Christianity in Yaman. There were a magnificent cathedral and a Monastery of St. Catherine near Mount Sinai. They were of the Byzantine rite and denomination, and generously bestowed by the Byzantine emperors, who were protecting them, encouraging financing and assigning in the building of churches. They sent a strong delegation of sixty riders to Madinah at a time when the Jews were waging a war of words with the Prophet in Madinah. Among the leaders of the tribe. The Christian tribe of Najran was very powerful, comprising of 73 villages entirely inhabited by Christians and warrior strength of 120,000 men who could be mobilized with the arms, armour and mounts.

They entered into a dialogue with the Prophet and in this they were lead by their Bishop and his second his command, and were particularly defending their belief relating to the 'son ship of Jesus to God'. In spite of the best persuasion of the Prophet citing Scriptural evidence they clung to their belief stubbornly whereupon the Prophet suggested that in order to determine as to 'who is right and who is erring and who is lying they better gather together and earnestly pray', invoking the curse of God on those who lie'. The following verse was revealed to the Prophet on this occasion:

61- "And if anyone should argue with thee about the (Truth) AFTER ALL THE KNOWLEDGE THAT HAS COME UNTO THEE, says: "Come! Let us summon our sons and your sons, our women and your women and ourselves and yourselves. Then let us pray (together) humbly and ardently, and let us invoke God's curse upon those (of us) who are telling a lie."

- 62- “Behold, this is indeed the truth of the matter, and there is no deity whatever saves God; and, verily, God – He alone – is Almighty, truly wise.”
- 63- “And if they turn away (from this truth) – behold, God has full knowledge of the spreaders of corruption.”
- 64- “Say, O followers of earlier revelation! Come unto that tenet which we and you hold on common, “that we will worship none but God, and there we will not ascribe divinity to aught beside Him, and that we will not take human being for our Lords beside God.”
(AL – IMRAN)

This is called trial through ‘mubahala’. It has also been affirmed in the Bible that ‘Jesus is not the son of God! And this truth is Holy Quran emphasizing that Jesus was like any other human being a mortal and a Prophet of God.

The delegation sought one day’s respite to enable them to consult mutually.

*The next day the Prophet came out with his family; Ali was with him, and behind them were Fatima and her two sons. The Prophet was wearing a long cloak and he now spread it wide enough to enfold them all in it, including himself. For this reason the five of them are reverently known as:

“The people of the cloak.” (Ahl-e-Baith).

As to the Christian delegation, they said that they were not prepared to carry their disagreement so far as imprecation; “The Prophet made with them a favorable treaty according to which; in return for the payment of taxes they were to have the full protection of the Islamic state for themselves and their churches and other possessions.

THE PACT WITH NAJRAN

In the name of Allah, the Compassionate, the Merciful.

This Pact of Muhammad (S.A.W) Prophet of Allah is for the people of Najran.

1. Although Prophet Muhammad (S.A.W) had the power to take a share from their produce, gold, silver, weapons and slaves, he treated the peoples generously and leaving aside all these things, he fixed for them two thousand hulas (are a kind of Arabia dress, comprising two sheets which can cover the entire body of a man) of the value of one ‘Auqia’ each annually – one thousand to be supplied in the month of Rajab and one thousand in the month of Safar.
2. Each hull shall be of the value of one ‘Auqia’ and whichever is more or less value will be accounted for accordingly.
3. If instead of ‘hulls’ something armors or horses or riding camels are given it will be accepted in accordance with the evaluation.
4. It will be obligatory on the people of Najran to arrange for the stay of my workers. But they will have to pay taxes within one month. They should not be made to stay more than a month.

*Quoted from: Martin Lings (Abu Bakr Siraj Ab Din) Muhammad His Life based on the earliest sources” P/324.

5. If due to a rebellion in Yaman we have to wage war, the people of Najran will have to lend 30 armors, 20 horses, and 30 camels. If any of the animals are lost, the people of Najran will be provided substitutes.
6. The lives of the people of Najran and its surrounding area, their religion, their land, property, cattle and those of them who are present or absent, their messengers and their places of worship are under the protection of Allah and guardianship of His Prophet. Their present State will neither be interfered with, nor any idols deformed. No ‘Usquf’ (Bishop) Rahib or Waqa will be removed from his office. The intention being that no change in whatever state everyone is will be made. (Status quo will be maintained)
7. Neither the people will be punished for any past crime nor murder, nor will they are completed to do military service. Neither will Usher be imposed on them any army will enter their area.
8. If any of the people of Najran demands his rights, justice will be done between the plaintiff and respondent. Neither oppression shall be allowed to be on them, nor will they are permitted to oppress anyone’.
9. Whoever from the people of Najran takes interest after the conclusion of the pact will be excluded from my assurance.
10. No one from the people of Najran will be implicated in the crime of someone else.
11. Whatever has been written in this pact, Allah and Muhammad His Prophet (S.A.W) is a guarantor for it, unless there is an order from Allah, in this connection, and as long as the people of Najran remain faithful and adhere to the conditions which have been made for them, except that someone compels to do otherwise.”

Allah’s
Prophet
Muhammad

SEAL

The Holy Prophet concluded as many as eleven treaties and pacts, sent seventy eight letters to the heads of state and Chiefs and notables inviting them do the fold of Islam beginning from the ‘treaty of Hudaibiya’. Only some of the treaties and letters have been reproduced. The style is simple and straight.

Right of the subjugated nationalities (Jews and Christians and Zoroastrians – all considered being the people of the Book) were guaranteed, interest was abolished and all rights of blood – vengeance as in the days of ignorance. After the subjugation of Hira and as soon as the People had taken the oath of allegiance, Khalid bin Walid, the Commander of the Muslim armies, issued a proclamation by which he guaranteed the lives, liberty and property of the Christians and declared that they shall not be prevented from beating their ‘Nakus’ (for calling their faithful for, prayers) and taking out their Crosses on occasion of festivals’ and this declaration says, Imam Abu Yousuf, was approved of and sanctioned by the Caliphs and their Councils.

FIRST LETTER TO NEGUS, KING OF ETHIOPIA

In the name of Allah, the Compassionate, the Merciful.

FROM: MUHAMMAD (S.A.W.) Prophet of Allah

TO: Negus King of Ethiopia.

I praise Allah, to except. Whom there is none to be worshipped, who is the Ruler of the world. He is innocent and pure (free from all blemishes, defects, laws or shortcoming). He gives refuge and sustains all.

I do admit that Isa (Jesus) (A.S) son of Marium (Mary) was the soul from Allah and His word. (Order) He infused to Marium, who was clean and proof against evil. And Isa (A.S) was born of Marium. Allah created him from. His soul breathes in the same manner as. He created Adam (A.S) with. His own hand. I invite you toward Allah, the One who has no associates. Believe in. Him and join me obedience to. Him. Follow me and accept my Prophet Hood because I am the Messenger of Allah. I have wished you well in conveying the message of Allah in all sincerity. It is up to you to accept my sympathetic advice. Extend the same invitation to your subjects. I am sending my cousin, Jaffer (R.A.A) with the other Muslims. When they reach you, treat them hospitably, by setting aside the vanity and pride of a Ruler.

Peace to be on him who followed the right path.

This letter was sent six years before his flight from Makkah to Madinah – 614 A.D. The Muslims were well treated. About 629 A.D. /7A.H. sent a SECOND letter.

SECOND LETTER:

FROM: MUHAMMAD (S.A.W.) THE PROPHET OF ALLAH

TO: NEGUS, KING OF ETHIOPIA.

Peace is on him who follows the guidance. I praise Allah who alone is to be worshipped. He is the Master of the entire universe. He is sublime. Only He is the haven of peace and security. I testify that Isa (Jesus) son of Marium (Mary) is the spirit of Allah and His Word (command) which. He commanded to Marium (Mary) the pious and thus she became the mother of Allah's Prophet Isa (A.S). Thus, Allah created him from. His spirit and infused it into Marium just as. He made Adam (A.S) with his own powerful hand.

Now I invite you to accept the obedience, sympathy and love of Allah who is one and. Who is without an associate? You should follow me and should believe in the message which I have brought.

I call on you and your army toward Allah who is worthy of all respect and esteem. I have thus discharged my duty of conveying. His message and advice. You should accept it.

May peace is on the followers of the guidance. (As Negus continued to listen to the Holy Message, he was being influenced by it. As soon as the text was over, he kissed the letter with extreme fondness and placed it over his head.

REPLY OF NEGUS

To: MUHAMMAD, PROPHET OF ALLAH, MAY PEACE BE ON HIM?

FROM: As'hama, the Negus.

May peace be on you O Prophet of Allah! May blessings and favors of Allah are on you. Allah, Except Whom there is none worthy of worship, who has shown me the way of Islam and has guided me.

O Prophet of Allah! I had the honour of seeing your esteemed letter. Whatever you have written about Isa (A.S) I swear by Allah, Lord of earth and heaven, that Isa (A.S) is nothing more than that. I have well understood all these things which you have conveyed to me. Your cousin and the companions are my close companions.

I bear evidence that you are true Prophet of Allah. I have taken 'Bu'iat' (oath of allegiance to Allah and His Prophet) at the hand of your cousin, for the sake of Allah and have become a slave of Islam. O Allah's Prophet! I send my son Arah to you. If you will so order, I will present myself to you. May peace and blessings of Allah are on you."

THIRD LETTER TO THE KING OF ETHIOPIA

In the name of Allah, the Compassionate, the Merciful.

May peace in on you. You treated us nicely. We have complete trust in you. The things, we have hoped from you, has been realized and are safe and sound from the thing we feared. There is no capability (to do a thing) except from Allah.

ALLAH'S
PROPHET
MUHAMMAD.

SEAL

PILGRIMAGE LED BY ABU BAKR (9A.H)

The Apostle spent the rest of the days of Ramadan to Shawwal and Dhul – Qa'da. He deputed Abu Bakr to lead the Muslims to Hajj and they departed. The Hajj season had begun with thousands of Muslims and polytheist thronging round Makkah.

Then, a revelation came down permitting the breaking of the agreement between the Apostle and the polytheist which was in the form of a general agreement for a specified time. It is unthinkable indeed that those who believe in One God – the monotheists, - the Believers, could congregate with the polytheist, - those who believe in a multitude of gods, the 'mushrikin' who associate a multitude of deities with the One God, in the same Holy House of God which has been only recently cleared of all the idols. It is not permissible to be detestable. The revelation says:

1. "DISAVOWAL by God and. His Apostle (is herewith announced) unto those who ascribe divinity on aught beside God. (And) with whom you (O believers) have made condense."
2. "(Announce unto them) Go, then, (freely) about the earth for four months – but knows that you can never elude God, and then, verily, God shall bring disgrace upon all who refuse to acknowledge the truth."

(IX / AL – TAWBAH)

*Abu Ja'far Muhammad B. Ali told me that when 'DISAVOWAL / DISCHARGE' came down to the Apostle after he had sent Abu Bakr to superintendent the Hajj, someone expressed the wish that he would send news of it to Abu Bakr. He said: a "None shall transmit it from me but a man of my own house."

Then he summoned 'Ali and said; "Take this section from the beginning of 'Discharge' and proclaim it to the people on the day of sacrifice when they assemble at 'Mina'. No unbeliever shall enter Paradise, and no polytheist shall make pilgrimage after this year and no naked person shall circumambulate the temple. He who has an agreement with the Apostle has it for the appointed time (only). Ali went forth on the Apostle's slit – eared camel and overtook Abu Bakr on the way. When Abu Bakr saw him, he asked whether he had come to give orders or to convey them. He said, to convey them'. They went on together and Abu Bakr superintended the 'Hajj', the Arabs in that year doing as they had done it in the heathen period. When the day of sacrifice came, Ali rose and proclaimed what the Apostle had ordered him to say, and he gave the men a period of four months from the day of the proclamation to return to their place of safety of their country; afterwards there was to be no treaty or compact except for one with whom the Apostle had an agreement for a period, and he could have it for that period. After that year no polytheist went on pilgrimage or circumambulates the temple naked. Then the two of them returned to the Apostle. This was the discharge in regard to the polytheist who had a general agreement, and those who had a respite for the specified time."

*Quoted from: 'Ibn Ishaq' 'The Life of Muhammad' P/1619

CHAPTER – VIII

COMMAND TO FIGHT THE POLYTHEIST

On the momentous occasion Ali recited the following verse:

29. “(AND) fight against those who – despite having been vouchsafed revelation (afore time) does not (truly) believe either in God or the Last Day, and do not consider forbidden that which God and His Apostle have for bidden, and do not follow the religion or truth (which God has enjoined upon them) till they agree to pay the exemption tax with a willing hand, after having been humbled (in war).”

(IX AL – TAWBAH)

Ali proceeded on a punitive expedition against the recalcitrant of Yemen who ultimately embraced Islam. The entire peninsula of Arabia had joined Islam and the Arabs emerged as an invincible people of Islam and within another decade, their empire dominated half the then known world.

FIREWELL PILGRIMAGE (10 A.H. / 632 A.C.)

*****When the Prophet was in Madinah during Ramadan it was his wish to make a spiritual retreat the mosque during the middle ten days of the month, and some of his companions would do the same. But this year, having kept the ten appointed days, he invited his companions to remain in retreat with him for another ten days that is until the end of the month, which they did. It was in Ramadan every year that Jibrail would come to him to make sure that nothing of the Revelation had slipped from his memory; and this year, after the retreat, the Prophet confided to Fatimah, as a secret not yet to be told to others: “Gabriel recites the Qur’an unto me and unto him once every year: but this year he hath recited it with me twice. I cannot but think that my time hath comes.”

The month of Shawwal passed and in the eleventh month it was proclaimed throughout Madinah that the Prophet would himself lead the Pilgrimage. The month of Dhu’al Qi’adah was almost at an end, to be followed by Dhu’al Hijjah, the month of pilgrimage. Up until that time, the Prophet had not performed the pilgrimage ritual in full but only lesser – pilgrimages on two previous occasions. As soon as the people knew of the Prophet’s intention and heard his call to march with him they tuned up in thousands – as many as a hundred thousand responded. The Prophet started on a journey to Makkah on the 25th of Dhu’al Qi’adah of the year 10 A.H. with me 14,000 following him. All his wives, each riding her own carriage, followed. The faithful were chanting: ‘At your service O God! You have no associates. ‘Everyone had put on his pilgrims garment of two pieces of white linen. The procession reached Makkah on the 4th of Dhu’al Hijjah.

Prophet hastened to the Ka’bah on arrival, went to the black stone and kissed it. Then he circumambulates it seven times, and then he proceeded to the station of Abraham where he performed his prayers. Returning back to the black stone, he kissed it once more and then left the temple area for the mount of Safa and the mount of Marwah. He then announced to the pilgrims that whoever did not have an animal to sacrifice should now desterilize him self and bring his pilgrimage ritual to a close. On the eight days he went to Mina and spent the day and night in that locality.

*****Quoted from: Martin Lings (Abu Bakr Siraj Ab Din) Muhammad His Life based on the earliest sources ‘P/332.

The following day Muhammad (S.A.W) said his down prayers and at sunrise, proceeded to the Mount of Arafat followed by all the pilgrims. As he ascended the mountain, he was surrounded by thousands of his companions reciting the ‘talbiyah’ and the ‘Takbir’. When then sun passed the zenith, his camel was saddled and he rode on it until he reached the valley of ‘Uranah’. Bilal (R.A.A) was holding the, nose straps.

THE LAST SERMON OF THE PROPHET MUHAMMAD (S.A.W.)

Prophet Muhammad (S.A.W) delivered his last Sermon in a loud voice to his people. Rabi’ah ibn Umayyah ibn Khalaf repeated the sermon after him, sentence by sentence:

1. “ALL PRAISE IS DUE TO ALLAH, so we praise Him, and seek. His pardon and we turn to. Him, we seek refuge with Allah from the evils of ourselves and from the evil consequences of our deeds. Whom Allah guides aright there are none to lead them astray and there is none to guide him aright whom Allah leads astray. I bear a witness that there is no god but Allah, the One, having no partner with. Him. His is the Sovereignty and to. He is due all praise. He grants life and causes death and is powerful over everything.

There is no god but Allah, the One. He fulfilled His Promise and granted victory to. His bondsman, and. He alone routed the confederates (of the enemies of Islam).

2. O People. Listen to my words, for I do not know whether we will ever meet again and perform Hajj after this year. O ye people, Allah says; “O people, we created you from one male and one female and made you into tribes and nations so as to be known to one another. “Verily in the sight of Allah, the most Honored amongst you is the one who is most God – fearing. There is no Superiority for an Arab over a non – Arab and for a non Arab over an Arab or for the White over the black or the Black over the white except in God – consciousness.
3. All the mankind is the progeny of Adam and Adam was fashioned out of clay. Behold! Every claim of Privilege, whether that of blood or property, is under my heels except that of the custody of the Ka’bah and supply of water to the pilgrims. O people of a, Quraysh don’t appear (on the day of judgement) with the burden of this world around your necks, whereas other people may appear (before the Lord) with the rewards of the Hereafter. In that case I shall avail you naught against Allah.
4. Behold! All practices of the days of ignorance are now under my feet. The Blood Revenges of the days of ignorance are remitted. The first claim on blood I abolish is that of ibn Rabi’ah B. Harith who was nursed in the tribe of Sa’ad and whom the Hundhay is killed. All interest and Usurious dues’ accruing from the times of ignorance stand wiped out. And the first amount of interest that I remit is that which Abbas B. Abdul Muttalib had to receive. Verily it is remitted entirely.
5. O people, verily your blood, your property and your Honour are sacred and inviolable until you appear before your Lord, as the sacred inviolability of this day of yours, this month of yours and this very town (of yours). Verily you will soon meet your Lord and you will be held answerable for your actions.
6. O people, verily you have got certain Rights over your Women and you women have certain rights over you. It is your Right upon them to honour their conjugal rights, and not to commit acts of impropriety, which if they do, you are authorized by Allah to separate them from your beds and chastise them, but not severely, and if they refrain, them clothe and feed them properly.
7. Behold! It is nor permissible for a Women to give anything from the wealth of her husband to anyone but with his consent.

8. Treat the Women kindly, since they are your Helpers and not in a position to manage their affairs themselves. Fear Allah concerning Women, for verily you have taken them on the security of Allah and have made their persons lawful unto you by words of Allah.
9. O people, Allah, the mighty and the Exalted, has ordained to every one his due share (of inheritance). Hence there is no need (of special) testament for a fair, (departing from the rules laid by the Shar'ah).
10. The child belongs to the marriage – bed and the violator of wedlock will be stoned. And reckoning of their (deeds) rest with Allah. He who attributes his ancestry to other than his father or claims his client ship to other than his master, the curse of Allah is upon him.
11. All debts must be repaid, all borrowed property must be returned. Gifts should be reciprocated and a surely must make good the loss to the assured.
12. Beware, no one committing a crime is responsible for it but Himself neither the child is responsible for crime of his father, nor is the father responsible for the crime of his child.
13. Nothing of his brother is lawful for a Muslim except what he himself gives willingly. So do not wrong yourselves.
14. O people, every Muslim are the brother of other Muslim, and all the Muslims from one Brotherhood. And your slaves! See that you feed them with such food as you eat yourselves, and cloth them with the clothes that you yourselves wear.
15. Take heed not to go astray after me, and strike one another's neck. He, who (amongst you) has any trust with him, must return it to its owner.
16. O people! Listen and obey, though a mangled Abyssinian Slave is appointed your Amir, provided he executes (the ordinance of) the Book of Allah among you.
17. O people, No Prophet would be raised after me, and No new Ummah (would be formed) after you. Verily I have left amongst you that which will never lead you astray, the Book of Allah, which if you Hold Fast you will never go astray.
18. And beware of transgressing the Limits set in the manners of Religion, for it is transgression of (the proper bounds of) Religion to (many people) before you.
19. Verily, Satan is disappointed at not being worshipped in the land of yours, but if obedience in anything (short of worship is expected, that is) he will be pleased in matters you may be disposed to think insignificant; so Beware of him in your matters of Religion.
20. Behold, worship your Lord; offer prayers Five times a day; observe Fast in the month of Ramadan; pay regularly the Zakat (dues of poor) on your property; and performs pilgrimage to the House of Allah and Obey your Rulers and you will be admitted to the Paradise of your Lord.
21. Let he that in present, Convey it to him, who is absent. For many people to whom the Message is conveyed may be more mindful of it than the audience.
22. And if you are asked about me, what would you say? They answered "We bear a witness that you have conveyed the trust (of religion) and discharged your ministry of an Apostle Hood and locked to our welfare.
23. Thereupon Allah's messenger (may peace be upon him) lifted his forefingers toward the sky and then pointing toward people said:
24. O Lord; Bear Thou Witness unto it.
25. O Lord; Bear Thou Witness unto it.

The Apostle completed the Hajj and showed men the rites, and taught them what God had prescribed as to their Hajj, the station, the throwing of stones, the circumambulating of the Ka'bah, and what he had permitted and forbidden. It was the pilgrimage of completion and the pilgrimage of 'farewell' because the Apostle did not go on pilgrimage after that.

It was on the occasion of Arafat's – Friday, 9th of Dhu'al Hijjah, afternoon, 10: am that the following verse was revealed to the Prophet (S.A.W):

“Today have I perfected your religious law for you and fulfilled my favour unto you, and it has been my good pleasure to choose Islam for you as your Religion.”

(V (AL MA'IDAH) /3)

Islam is man's self surrender to God'.

Revelation of the above verse is indeed the crowning glory of the Prophet Hood of Muhammad (S.A.W) announcing Allah's pleasure over the successful accomplishment of his apostolic mission. Commenting on the twenty three years trials and tribulations patiently suffered and overcome by him, Prophet's biographer, Muir, an avowed enemy of Islam, observed. “Never since the days when primitive Christianity led the world from its sleep, and waged a mortal conflict with one heathenism, had men seen the like arousing of spiritual life, - the like faith that suffered sacrifice, and took joy fully the spoiling of goods for 'conscience' sake.” The mission has been accomplished in his lifetime which has been crystallized in his last sermon delivered from the mount of Arafat'.

WHAT IS ISLAM? PROPHET EXPLAINS

*Umar 'said; “One day when we were sitting with the Messenger of God' there came unto us a man whose cloths were of exceeding whiteness and whose hairs were exceeding blackness, nor were there any signs of travel upon him, although none of us knew him. He sat down, knee unto knee opposite the Prophet, upon whose thighs he placed the palms the palms of his hands, saying; ‘O Muhammad, tell me what is the ‘surrender’ (Islam). The Messenger of God answered him saying; “The surrender is to testify that there is no god but God and that Muhammad is God's Messenger, to perform the prayer, bestow the alms, fast Ramadan and make if thou can't the pilgrimage to the Holy House. “He said; ‘Thou hast spoken truly’, and we were amazed that having questioned him he should corroborate him. Then he said; “Tell me what is faith (iman)’ He answered; “To believe in God and His Angels and His Books and His Messengers and the Last Day, and to believe “that no good or evil cometh but by His Providence. “Thou last spoke truly. He said; and then ‘Tell me what is excellence (Ihsan) he answered; “To worship God as thou sanest him, for if thou sees him not; yet seeth He thee.” “Thou hast spoken truly,” he said; and then; “Tell me of the Hour.” He answered. “The questioned thereof knoweth no better than the Questioner” Then, tells me of the signs. “He answered: “that the slave girl will give birth to her mistress! And that those who were barefoot, naked, needy herdsmen, will build buildings ever higher and higher. “Then the stranger went away, and I stayed a while after he had gone; and the Prophets said unto me, O Umar, knewest thou the Questioner, who he was? I said. God and His Messenger know best. He said “It was Gabriel. He came unto you to teach you your religion.

N.B. with courtesy and acknowledgement: Entire text of the Sermon quoted from; K.A. Majid – Editor and compiler of ‘Prayers and Charity’.

* Quoted from: ‘Martin Lings’ (Abu Bakr Siraj Ab Din) – Muhammad His Life based on the earliest Sources’ P/330.

WHO IS THE RIGHTEOUS?

The Holy Qur'an commands:

22. "DO NOT set up any other deity by side with God, lest thou find thyself disgraced and forsaken;"
23. "For thy Sustainer has ordained that you will worship none but Him and that ye are kind to parents. Whether one or both of them attain old age in thy life. Say not to them a word of contempt, nor repel them, but address them in terms of honour."
24. "And out kindness, lower to them the wing of humility, and say
My Lord bestows on them
(Thy Mercy even as they cherished me in childhood)."
25. "Your Lords' knoweth best what is in your hearts; And if ye do deeds of righteousness, Verily, He is most forgiving to those who turn to Him again. (In true penitence)."
26. "And render to the kindred their due rights, as (also) to those in want, and to the wayfarer but squander not (your wealth) in the manner of spendthrift."
27. "Verily spendthrifts are a brother of the Evils Ones; And the Evil One is to His Lord (Himself) ungrateful."
28. "And even if thou hast to turn away, from them in pursuit of the Mercy from thy Lord which thou does expect,
Ye speak to them a word of easy Kingdom."
29. "Make not thy hand tied (like a niggard's) to thy neck
Not stretch it fourth to its utmost reach, so that thou
become Blameworthy and destitute."
30. "Verily thy Lord doth provide Sustenance in abundance
For whom He pleaseth, and He provide th in a just measure;
For Him doth known and regard all His servants."
31. "Kill not your children for fear of want, we will provide sustenance for them as well as for you Verily The Killing of them is a great sin."
32. "Nor come neigh to adultery for it is a shameful (deed) And an evil, opening the road to other evil."
33. "Nor take life – which Allah has made sacred – except for just cause. And if anyone is slain wrongfully, we have given his heir Authority to demand Qisas (or to forgive):
But let him not exceed bounds in the matter of taking a life for he is helped (by the Law)
34. "Give full measure when ye measure, And weigh with a balance that is straight;
That is the most fitting and the most advantageous in the final determination."
35. "And pursue not that of which thou hast no knowledge; for every act of hearing or of seeing, or of (feeling in) the heart will be enquired into (on the Day of Reckoning)."
(This refers to idle gossip and curiosity into others affairs)

(XVII – Bani Israel)

- 2- “This is the Book; in it is guidance, sure, without doubt to those who fear Allah;”
- 3- “Who believe in the Unseen, is steadfast in prayer, and spend out of what We have provided for them.”
- 264- “O ye who believe! Cancel not your Charity by reminders of your generosity, or by injury, like those who spend their substance to be seen of men, but believe in neither Allah nor the last Day. They are in a Parable like a hard barren rock, on which is a little soil; on it falls heavy rain, which leaves it (just) a bare stone. They will be able to do nothing with aught they have earned and Allah guideth not those who reject faith.”

(BAQARA II)

MARRIED LIFE OF THE PROPHET

Muhammad (S.A.W.) was in bloomiest of full manhood at the years the age of twenty – three. He married Khadijah, a widow, forty years old and spent twenty eight years of happy married life. He married only after her death just before his migration, and then, he married several other women, which may better be termed as ‘matrimonial alliances as these were neither for lust nor love. He treated them all with complete justice as required under the divine law – all justly without discrimination – and the women did not marry for affluence and wealth for the Apostle was not wealthy and not affluent. The only honour the women could covet was the claim to being the mother of the believers; and they all, without exception, set an example of austere living, in piety and privations, abhorring luxury amidst plenty, which they could command at will. To be the Prophet’s wife was a trial and test of faith in God and the Hereafter. Command to the Prophet that was revealed was:

- 3- “Marry such women as seem becoming to you, two, three or four. But if you fear that you may not be just, then Marry only one, or your slaves; and
- 129- “You will not be able to do justice to more than one wife however much you may try. And if you must marry another wife, do not incline excessively to one and leave the other like a thing suspended...

(IV NISA)

To uphold the dignity of Prophet Hood the Apostle’s wives divorced or widowed, were not allowed to remarry.

It should be noted that polygamy so permitted is conditional in the days of ignorance (before the advent of Islam) there was no restriction on the number of wives one may have and the ‘conditional’ permission allowed is to encourage monogamy progressively. These verses were revealed toward the end of 8 A.H. Maymunah was the last women the Prophet Muhammad married and it was after the occupation of Makkah; Maymunah was the aunt of Khalid B. Walid, the warrior who participated in all the wars against the Prophet, and entered Islam just before the fall of Makkah and was destined to be renowned general who defeated the Romans at the Battle of Yermuk in 634 A.C. Maymunah was past fifty and thus the marriage turned out to be a matrimonial alliance with Khalid becoming a nephew of the Prophet.

PROPEHT’S WIVES

- 1- Khadijah (R.A.A) Muhammad (S.A.W.) was twenty three years and Khadijah was a forty year’s old. The marriage was happy and blissful. She was the first Muslim women. The marriage lasted for twenty – eight years and throughout, she was his only wife whose memory he cherished all his life.

- 2- Sawdah (R.A.A) After the death of Khadijah (R.A.A) he married Sawdah, widow of one of the early converts to Islam who migrated to Abyssinia. She was poor and helpless.
- 3- Hafsa (R.A.A.) A daughter of Umar B. al-Khattab. The marriage strengthened his relations with Umar (R.A.A) stout champion of Islam and a close companion of the Prophet who became the second Caliph.
- 4- Aisha (R.A.A.) A daughter of Abu Bakr, a close companion of the Prophet and the first Caliph.
- 5- Umm-e-Habibah (R.A.A.) Daughter of Abu Sufyan – she and her husband were the early converts and had immigrated to Abyssinia. Her husband Ubayd Allah's ibn Jahash, embraced Christianity but she remained a Muslim. Her husband immigrated to Syria. She returned to Madinah along with the other Muslims. While she was still in Abyssinia, her cousin accepted the offer of Muhammad (S.A.W.) and gave her in marriage to him. Thus when she returned she was the wife of the Prophet.
- 6- Zainab (R.A.A.) Both of them were widows of men
- 7- Umm Salamah (R.A.A.) Who were the earliest converts! And who became martyrs in the Battles of Badr and Uhud.
- 8- Maryam (R.A.A) She was presented to the Prophet by the Archbishop of Egypt who responded to the Prophet's invitation to Islam with utmost regard. She bore the Prophet a son, named Ibrahim who died in his infancy at the age of two and a half years.
- 9- Saffiyah (R.A.A) Lady of the Jewish tribe of Banu Quraysh – daughter of Huyayy ibn Akhtab of Banu al-Nadir was taken a captive, and fell to the lot of Muhammad. The Prophet granted her freedom. Her father, husband and brother were killed in the battle. She remained loyal and survived the Prophet.

The marriages were contracted by the Prophet (P.B.U) on grounds of purely humanitarian considerations, to safeguard their standing and respectability of their families and not of manly urges of sex. The women knew perfectly well that to be the wife of the Holy Prophet is an honour but at the same time, they may have to suffer hunger and privations as well and, observe austerity befitting the honour of the Prophet.

CHILDREN

The Prophet had two sons, Qasim and Ibrahim, who died in their infancy, and four daughters.

Hazrat Zainab – The eldest. She was married to her cousin Abul Aas. She died in 8.A.H.

Hazrat Ruqaiyah was the second daughter. She was married to Hazrat Usman bin Affan, the third Caliph.

Hazrat Umm-e-Kulsum was the third daughter of the Prophet. She too was married to Hazrat Usman' after the demise of Hazrat Ruqaiyah.

Hazrat Fatima Zuhra was the fourth daughter – and the youngest, and she was married to Ali, her cousin, whom the Prophet loved the most. Abbas, having renounced his claim, Ali became the virtual head of Banu Hashim.

VEIL AND CHASTITY

In social intercourse between men and women a code of modesty has been prescribed and enjoined on the believing men and women. The Holy Qur'an commands the Prophet to tell the believing men and women to:

- 30- "Tell the believing men to lower their gaze and to be mindful of their chastity; this will be most conducive to their purity – (and) verily, God is aware of all that they do."
- 31- "And tell the believing women to lower their gaze and to be mindful of their chastity, and not to display their charms (in public) beyond what (decently) be apparent thereof; hence, let them draw their head covering over their bosoms. And let them not display (more of) their charms to any but to their husbands, or their fathers, or their son's, or their brother's sons, or their sister's sons or their womenfolk or whom they rightfully possess, or such male attendants as are beyond all sexual desire, or children that are as yet unaware of women's nakedness; and let them not swing their legs (in walking) so as to draw attention to their hidden charms.

And (Always), O you believers – all of you – turn unto God in repentance, so that you might attain to a happy state."

(XXIV / AN-NOOR)

These verses which constitute the foundation of the Islamic social life were revealed in early Madinah period. There is a whole Chapter named 'Nisa' (Women) in the Holy Qur'an which may rightly be called the Charter of Rights of Women in Islam wherein the rights of women in their conjugal relations are clearly defined and the reputation and honour of women are upheld in the divine law (Shariah).

POLYGAMY

Islam permits polygamy; Islam permits divorce and the rights of women to equal treatment by the husband are governed so strictly that it is quite a moral ordeal for a man to observe.

EPISODE OF ALI AT GHADIR AL KHUMM: THE PROPHET OWNS ALI:

Ali had been sent out by the Prophet in Ramadan at the head of 300 horses to Yemen to subdue the recalcitrant tribes who had been nurturing ambitions although they had professed the new faith at the hands of the Prophet. Ali concluded the campaign successfully and was returning on the eve of the pilgrimage. As he approached Makkah he learnt that the Prophet was personally leading the pilgrimage. Eager to meet the Prophet. Putting on the sacramental robes, he rode ahead of his men. His wife, Fatima, the Prophet's daughter, was dressed in her everyday clothing and on enquiry she told him that the Prophet had ordered his wives to do so but the Prophet he was in a state of 'ihram'. Ali hastened to the Prophet and made a full report of the campaign.

It so happened that amongst the portion of the 'State's fifth of the spoils set aside' * there was plenty of linen and Ali had decided to hand over this the Prophet untouched. In his absence, however, the man had left in charge was persuaded to lend each man a change of clothes out of the linen. The change was much needed for they had been away from home for nearly three months. When they were not far from entering the city, Ali rode out to meet them and was amazed to see transformation that had taken place. "I gave them the garments," said the deputy commander, "that their appearance might be more seemly when they entered in among the people. "The men all knew that every man in Makkah would be wearing their finest clothes in honour of the Feast, and they were anxious to look their best.

* The Episode is quoted from: Martin Lings (Abu Bakr Siraj Ab Din) Muhammad: His Life Based on the earliest sources citing ibn Kathir al – Bidayah.

But Ali felt that he could not countenance such a liberty and he ordered them to put on their old clothes again and return him new ones to the spoils. Great resentment was left throughout the army on this account, and when the Prophet heard of it he said; "O people, blame not Ali, for he is too scrupulous in the path of God to be blamed. "But these words were not sufficient, or it may be that they were only heard by a few, and resentment continued.

On the way back to Madinah one of the troops bitterly complained of Ali to the Prophet, whose face changed color." Am I not nearer to the believers than their own selves? "He said, and when the man assented, he added; Whose nearest I am, his nearest Ali is. "Later on the Journey when they had halted at Gadir al Khumm, he gathered all the people together, and taking Ali by the hands he repeated these words, to which he added the prayer; "O God, be the friend of him who is his friend, and the foe of him who is his foe", and the murmurings against Ali were silenced."

Thus, in the public gathering, the Prophet had proclaimed that Ali is of his House and his family, sanctified in the Holy Qur'an as 'Ahle Baith' the House of the Prophet, besides (the consorts) including the whole family, namely; Fatima, the eldest daughter of the Apostle by Khadijah, Ali, his son – in – law, and their sons; Hassan and Hussain.

Similarly, on a previous occasion, when the Apostle entered into a dialogue with the Christian of Najran he showed himself with his family in response to a Revelation and the family comprised of Ali, Fatima, and their two sons; Hassan and Hussain. And yet, on another occasion, it was Ali he deputed to communicate the chapter of the Revelation – Al Tawbah concerning discharge (IX/29) to Abu Bakr who was leading the pilgrimage. Ali was the chief of Banu Hashim (the clan of the Prophet). The status of Ali as the member of the Prophet's House is acknowledged and recognized by all schools of Muslim religious opinion.

PUNITIVE EXPEDITIONS

A number of tribes of Najad and Yemen who were mainly Christian had accepted Islam after the fall of Makkah but recanted latter of pride than from accepting the suzerainty of Hijaz and they thought that the Prophet should have been raised from Yemen or Najad instead of from the pagan of Hijaz. They refused to pay Zakat and apostasies. False Prophets rose posing a challenge to the new faith. So an expedition was sent to subdue them. Faith had not taken roots among them. So Abu Bakr decided to send an expedition under Ikrama son of Abu Jahl who had turned to be a staunch Muslim.

IMPOSTERS CLAIMING PROPHETHOOD

A Christian tribe, - the Banu Hanifah, inhabiting in territory on the west of Najaf agreed to enter Islam but went back on their promise and one of their members – Musaylimah, sent two envoys Thom Yamamah with a letter. The contents of which read; "From Musaylimah, the Messenger of God to Muhammad, Messenger of God peace be on thee. It hath been given me to share with thee the authority. Half the earth is ours, and half belong to unto Quraysh, although they are a people who transgress. "The Prophet asked the envoys what they thought of the matter and they said; "Our opinion is even as his." "By God," said the Prophet, "If it were not that envoys may not be slain I would cut off your heads. "Then he dictated a letter for them to give to their master; "From: Muhammad the Messenger of God to Musaylimah the liar. Peace be on him who followeth the guidance! Verily, the earth is God's; He causeth whom he will have His slaves to inherit it and the final issue is in favour of the pious." Two other imposters arose about the time, Tulaybah, a Chief of the Banu Asad and Aswad ibn Ka'ab of the Yemen. Tulaybah was defeated by Khalid and renounced all his claims and served Islam. Musaylimah was pierced by the Javelin of Wahshi, the Abyssinian freed slave."

ORDERS CAMPAIGN AGAINST ARAB TRIBES OF SYRIA

In May 632 A.D. (11 A.H) the Prophet (S.A.W) gave orders for a campaign against the Arab tribes of Syria and Usama was dispatched with a force of 3,000 men.

The Apostle returned to Madinah spending the rest of Dhul Hijjah, Muharram and Safar. He was very much concerned about the Northern front and was determined to firmly establish the Northern frontier with Syria. News was received that the Byzantines were preparing to advance on the Northern frontier. So he started preparations in earnest and mobilized a large army and Usama ibn Zayd, then, a young man of twenty, designated commander, with instruction proceed to Durum in Palestine, in the vicinity of Muattah where his father Zayd had fallen. Umar and most of his companions were to accompany the army. There was resentment against this choice of so young a man of twenty. However, Usama gained a victory over the Syrians and accomplished all the tasks the Prophet had set the faith for him.

PROPHET FALLS ILL

*Shortly before the end of the month of ‘Safar’ (second month of Hijrah year – 11) and the beginning of the month of Rabi ul Awwal, in the middle of the night, the Prophet went to the cemetery. ‘Baqi ul Gharqol’ accompanied by his servant Abu Muyaibah on the outskirts of Madinah where he stood between the graves of his fallen companions addressing thus: “Peace is upon you, O people of the graves! Happy are you that you are so much better off than men here. Dissensions have come like waves of darkness, one after the other, the last being the worst than the first.” Then he turned to me (Abu Muyaibah) and said; “I have been given the choice between the Keys of the treasuries of this world and long life here followed by Paradise, and meeting my Lord and Paradise (at once). I urged him to choose the former but he said that he had chosen the latter. Then he prayed for the dead there and went away. Then was it that the illness through which God took him away.”

“His health deteriorated after the night excursion, but he continued to be occupied with urgent political affairs (such as sending a punitive expedition against the Byzantine territory under Usama, sending instructions before he expired, he asked his family to wash him with the water of seven different wells. Therewith he felt better and aided by his cousins, he went to the mosque early in the morning, mounted the pulpit and pronounced a long sermon (Bukhari 64/83/18, 76/22) which continued till Noon (Zuhar) prayer, which he led in congregation. After the prayer, he mounted the pulpit again and resumed his oration for a long time until he was completely exhausted, and had to be transported to his private room where he fainted. (Nowhere the whole text is preserved – only extracts are reproduced below – from Bukhari, ibn Hisham, Tabari and Baladuri.) This turned out to be his last sermon.

- 1- “After the praise of God, a long prayer for the martyrs of the battle of Uhud, who had given their lives for the cause of God
- 2- “There was a slave of God whom God had given the choice between continued prosperous life till the end of the world and immediate reception of God, and that slave proffered reception by God.”
- 3- “Great praise of the Ansar for their exemplary conduct and eminent service rendered by them for the cause of Islam. O Ansar, you may see after me references made prejudicial to you support them till you meet me on the Lake Kawther on Doomsday.” “O Mahajirin, be enjoined to well treat the Ansar.... If they do, well, welcome it, and if they do the contrary, pardon them.”
- 4- “Lavish praise of Abu Bakr. Direction to close back doors of all private houses opening inside the mosque, except that of Abu Bakr.”
- 5- “Don’t neglect the expedition against the Byzantine territory, and don’t despise its young commander Usama who merits the honour even as merited his father, Zayd, whom also some persons disliked. (Because he was a liberated slave).
- 6- “Demand from me fearlessly all your rights if I have forgotten any, so that I go to God with a clean sheet”. (He insisted very much on it, and came back to it again in the second session of the sermon). Whereupon someone said, You owe me five Dirham’s for such and such a thing and you forgot to pay me. Thankfully the Prophet made immediate payment.”
- 7- “Nobody should cheat at the expense of public coffers otherwise it would be a scandal on Doomsday. (Thereupon someone confessed that he had not remitted to the officer in charge of booties the three Dirham’s he obtained as booty, during an expedition. After demanding what the reason was, and seeing that the excuse was acceptable, the Prophet pardoned him and en cashed the amount in question).

* Quoted from: Sirat Rasul Allah by ibn Ishaq (Translated by ‘A. Guillaume’) P/678.

When the Prophet interrupted the sermon for exhaustion, he was transported to his private room, soon the news came that he had fainted.

It was Thursday. Three days after this the Prophet breathed his last.

(Acknowledgment and courtesy: Quoted from: Muhammad Hamidullah: The Prophet Establishing a State and His Succession P/163-167).

THE LAST MOMENTS

It was Monday, the twelfth of Rabi ul Awwal, 11th year of Hijrah. Early that morning the Prophet's fever abated. In spite of the fact that he was very weak, he decided to go to the mosque. The prayer had already begun when he entered, and the people were almost drawn away from it for joy at the sight of him, but he motioned them to continue. For a moment he stood to watch them and his face shone with gladness as he marked the piety of their demeanor. Then, still radiant, he made his way forward, helped by Fadl and by Thawban, one of his freedmen. I never saw the Prophet's face more beautiful than it was at that hour, "said Anas. Abu Bakr had been conscious of the stir throughout the ranks behind him. He knew that it could only have one cause, and that the man he now heard approaching must be the Prophet. So without turning his head, he stepped back, but the Prophet placed his hand on his shoulder and pressed him forwards again in front of the congregation, saying. "Lord thou the prayer, while he himself sat on the right of Abu and prayed seated. Great was the rejoicing at this apparent recovery and not long after the prayer Usama arrived again from his, camp, expecting to find the Prophet worse and overjoyed to find him better. "Set forth, with the blessing of God, "said the Prophet. So Usama bade farewell, and rode back to Jurf, where he told his men to make ready for the northward march. Meantime Abu Bakr had taken leave to go as far as upper Madinah to the daughter of Kharijah.... The Prophet returned to Aisha's apartment helped by Fadl and Thawban. Ali and Abbas followed them there, but did not stay long and when they came out some men who were passing asked Ali, how the Prophet was. "Praise is to God", said Ali, "he is well".

When the questioners had gone on their way Abbas took Ali's hand and said: "I swear I recognize death in the face of God's Messenger, even as I have been able to recognize it in the face of our clansmen. So let us go and speak with him. If his authority is to be vested in us, then we will know it; and if other than us, then will we ask him to commend us unto the people, that they may treat us well. But Ali said; "By God, I will not, for if the authorities are withdrawn from us by him, none after him will ever give it to us."

The Prophet had now returned to couch and was lying with his head on Aisha's breast as if all his strength had been used. None the less, when her brother Abd Ur Rahman entered the room and gave him tooth stick, he rubbed his teeth vigorously despite his weakness.

Not long afterwards he lost consciousness and Aisha's thought it was the onset of death, but after an hour he opened his eyes. She then remembered his having said to her: "No Prophet is taken by death until he hath been shown his places in Paradise and then after the choice, to live or to die. "And she understands that this had been accomplished, and that he had returned from a vision of the Hereafter. "He will not now choose us: she said to herself. Then she heard him murmur:

"With the communion in Paradise, with those upon whom God hath showered His favour, the Prophets and the saints and the martyrs and the righteous most excellent for communion are they"

And these were the last words, and she heard him speak. Gradually his head grew heavier upon her breast until the other wives began to lament, and Aisha's laid his head on pillow and joined them in lamentation.

**NEXT MORNING: ABU BAKR,
THE CALIPH ELECT:
(ADDRESSES THE CONGREGATION)**

Next morning, Tuesday, at dawn, Abu Bakr sat in the pulpit, and Umar rose and addressed the congregation, bidding them to pledge their allegiance to Abu Bakr, ‘the best of you, and the companion of the Messenger in the cave’. The whole congregation rose and gave a feel to Abu Bakr. Ali abstained but swore his fealty later.”

“Abu Bakr rose, offering praise and thanks to God, he said:

I have been given the authority over you, and I am not the best for you. If I do well, help me; and if I do wrong, set me right sincere regard for truth is loyalty and disregard for truth is treachery. The weak amongst you will be strong with me until I have secured his rights. If God will; and the strong amongst you will be weak with me, until I have wrested from him the rights of others, if God will, obey me so long as I obey God and His Messenger. But if I disobey God and His Messenger, ye owe me no obedience. Arise for your prayer. God has Mercy upon you.”

After the prayer the Prophet’s household and his family told they must prepare him for burial, but they were in disagreement as to how it should be done. Then God cast a sleep upon them, and a voice was heard by every man: Wash the Prophet with his garments upon him. “So thou went to Aisha’s apartment. A representative of Khazraj, Ali and Abbas, and his son’s Fadl and Qitham helped Ali and Usama poured water. The grave was dug in Aisha’s apartment at the spot where his body lay. When the washing was completed the Prophet’s body was wrapped in three shrouds. Then the body was left where it was and the doors of the mosque were flung open for the Muslims to enter and to take a last look at the Prophet and to pray for him. Abu Bakr and Uthman entered the room and joined the Muslims. The funeral prayer was performed without a leader. When it was over Abu Bakr began to pray aloud saying:

“Peace, Mercy and Blessings of God are upon you, O Prophet of God, We witness that the Prophet of God and His Apostle conveyed the message entrusted to him by His Lord and that he exerted himself and fought in His cause until God gave victory to His religion.”

“We equally witness that the Prophet of God and His Apostle fully performed his promise and that he commanded us to worship none but God alone who has no associates. “At the end of every phrase, the Muslims responded together, ‘Amen’, ‘Amen’.

When this prayer was concluded, the men left and women and children took turns taking a last look at the Prophet.

It was the grave moment in the history of Islam.

The Holy Qur’an says;

34- “We granted not to any man before thee permanent life (Here) if then thou should die would they live permanently?”

35- “Every soul will have a taste of death; And We tests you by evil and by good.
(XXI / AMBIYA’)

THE SUCCESSION AND BURIAL

The Apostle died on Monday, the 12th Rabi ul Awwal on the very day he came to Madinah as an emigrant having completed exactly Ten years in his migration corresponding to 8th day of June, AD 632. The last injunction the Apostle gave was: ‘Let not two religions be left in the Arabian Peninsula. It was Monday. It was only in morning, after prayers, that Abu Bakr said to him: “O Prophet of God, I see that this morning you enjoy the favour and goodness of God and had asked his permission to go and see Bint Kharijah, and everybody had thought that the Prophet and recovered except Abbas who thought that the rightly too. At noon he returned to his eternal abode and communion with his Lord. It was after the battle of Uhud a Revelation had come saying:

“Muhammad is but a Messenger and messengers have passed away before him. If he dies have or be slain, will ye then turn upon your heels? Whose turneth upon his heels will thereby do no hurt unto God, and God will reward the thankful.”

(III/144’ AL-I-IMRAN)

After the Prophet had delivered his sermon on the mount a Revelation had come announcing the pleasures of God over the successful completion of his apostolic mission:

“Today has I perfected your religious law for you and fulfilled my favour unto you, and it has been my good pleasure to choose Islam for you as your religion.”

(V/3)

Then Abu Bakr perceived that the Prophet’s end is near since he has completed his Apostolic mission.

Just before the Prophet’s death Umm – e – Ayman sent word to her son Usama. The camp had already been raised and the army was on the march but Usama immediately gave orders for them to return to Madinah. Umar, who was with the army refused to believe that the Prophet could be die for he had misinterpreted a verse of the Holy Qur’an and was addressing a gathering outside the mosque. Abu Bakr arrived on the spot riding on a horse back from Sunh immediately, he had heard the news and he went straight to his daughter’s house. Prophet’s body was lying on the couch, covered with a cloak. Gently, he drew back the cloak from the face; he gazed at him and then kissed him; he said; thou hast tasted the death which God decreed for thee. No death after that will ever befall thee. “Reverently he drew the clock back on his face and went out to the throng of men whom Umar was addressing.

“Gently, Umar; He said as he approached. “Hear me speak! Umar paid no attention and persisted, but recognizing the voice of Abu Bakr, the people left Umar and tried to hear what the older man had to tell them. After giving praise to God, he said:

‘O people, whose hath been wont to worship Muhammad – verily Muhammad is dead; and whose hath been wont to worship God – verily God is Living and never dies. ‘Then he recited the following verses which had been revealed after the battle of Uhud: “Muhammad is but a messenger, and messengers have passed away before him. If he dies or be slain, will ye then turn upon your heels? Who so turneth upon his heels will thereby do no hurt unto God; and God will reward the thankful.”

It was as if the people had not known of the revelation of this verse until Abu Bakr recited that day. They took it from him, and it was on all their tongues. Umar said afterwards: When I heard Abu Bakr recite that verse I was so astounded that I fell to the ground. My legs would no longer carry me, and I knew that God’s Messengers had died.”

ANSARS MEET AT IN THE HALL OF THE BANI SA'IDAH

Most of the Ansars, of the tribes of Aws and Khazraj had assembled in the hall of Bani Sa'idah of whom Sa'd ibn Ubaydah was the chief, and word was brought to Abu Bakr and Umar that they were debating there the issue of succession and were all in a mood to pledge obedience to Sa'd. Umar urged Abu Bakr to go with him to the hall and Abu Ubaydah went with them. When they arrived at the hall, Sa'd was ill and was lying in the middle of the hall, wrapped in a cloak. On behalf of him another of the Ansars was about to address the assembly when the three men of the Quraysh entered and were allowed to address the assembly.

Speaking on behalf of Sa'd, the Ansar speaker said: "We are the Helpers of God and the fighting force of Islam; and ye, O Emigrants, are of us." The speaker continued in the same vein glorifying the Helpers, and while giving the Emigrants a share if that glory, deliberately failing to recognize the unique position that they held in themselves as the first Islamic community. When he had finished, Umar was about to speak, but Abu Bakr silenced him and spoke himself, tactfully but firmly, reiterating the praise of the Helpers, but pointing out that the community of Islam was now spread throughout Arabia, and that the Rabs as a whole would not accept the authority of anyone other than the man of Quraysh, for Quraysh held a unique and central position amongst them. In conclusion he took Umar and Abu Ubaydah, each by a hand and said: "I offer you one of these two men. Pledge your allegiance to whichever of these ye will." Then another of the Helpers suggested that there should be two authorities, and this led to a heated argument, until finally, Umar intervened, saying: "O Helpers, know ye not that the Messenger of God ordered Abu Bakr to lead the prayer?" "We know it," They answered, and he said. "Then which of you will willingly take precedence over him?" They were silent, whereupon, Umar seized the hand of Abu Bakr and pledged allegiance to him and Abu Ubaydah and others of the Emigrants who had now joined them. At this juncture, all the helpers who were present pledged their allegiance to Abu Bakr except Sa'd, who never acknowledged him as the caliph and migrated to Syria.

MUHAMMAD (S.A.W.) – THE GREATEST OF MANKIND: A HOMAGE

In his monumental work: 'History of Persia' the eminent Historian of our times, Sir Percy Sykes, summing up the achievements and accomplishments of Muhammad (S.A.W) has observed.

***His Character** – No impartial student surveying the career and character of Muhammad can fail to acknowledge his loftiness of purpose, his moral courage, his sincerity, his simplicity, and his kindness. To these qualities must be added unsparing energy and genius for diplomacy. Muir is well advised in distinguishing between the early period of adversity and the later years in which success and powers were achieved; for it was almost inevitable that as the Prophet became the ruler of Arabia the worthy side of character at the expense of the spiritual. Instances of cruelty are undoubtedly proved against him; but it is always to be borne in mind that in judging this extraordinary man we must apply not the standard of our own times but that of a period and of a world in which cruelty was rife. Like Solomon, whom he resembled in character, he became luxurious in his old age, and for this characteristic also the same allowance must be made. It is certain that he never lost the love and admiration of men of the highest character, such as Abu Bakr and Umar, and to the end he retained his simplicity, his kindness and his courtesy to rich and poor alike. Moreover, he continued throughout his career to proclaim himself "a simple Prophet and a Warner", through he might easily have made higher claims."

***Quoted from: 'A History of Persia' (Vol. II) By 'Brigadier General Sir Percy Sykes, P/520-22.**

“Exactly what the Arabs thought as to the meaning of Islam may be realized from the following tradition: ‘Gabriel one day came in the form of an Arab and, sitting near the Prophet, exclaimed, O Messenger of Allah, What is Islam? The Prophet replied: ‘Islam is to believe in Allah and His Prophet, to recite the prescribed prayers, to give alms, to observe the fast of Ramadan, and to make the pilgrimage to ‘Makkah’.

The introduction of Islam brought many benefits to the Arabs. It taught the unity of God, enjoined brotherly love toward all fellow believers, prescribed infanticide, and secured rights for women and consideration for slaves. Alcohol was strictly forbidden. Impartial observers have told me that in India Islam have raised millions of men in self respect and other virtues to a wonderful extent, and I have already shown how beneficent was its effect on the Arabs. In the case of the Mongols the change was no less marked, as may be seen by contrasting the savagery of Chengiz with the kindness, the consideration and the justice of Ghazan, whose many virtues were undoubtedly due to his genuine conversion to Islam. In Africa, too, when the Negro adopts Islam he generally rises in the scale of humanity. While remaining and African, he is better dressed, better mannered and together a better and cleaner man. On the other hand, a Negro when Christianized in some times unable to assimilate our more complex civilization, and in such cases becomes a caricature of European. These remarks apply to a certain extent to the Asiatic also, but in a lesser degree because the Semite and the Aryan start from ancient civilizations of their own.

“If, as I believe, religion is made for man and not man for religion, it is impossible to withhold approval and admiration for a man whose achievements have been so great. But against these undoubted benefits of Islam there are some things to be set on the other side. The list includes polygamy, the seclusion and veiling of women slavery, narrowness of thought and harsh treatment of non – Muslims. As for polygamy, it is slowly dying out owing to progress in economic circumstances, and the veil too, with all that it stands for, is beginning to disappear in Turkey. It must be recollected, that even in Christian Spain the women are partially secluded, and perhaps wisely.”

“We come to slavery. This very ancient practice of mankind was accepted by Muhammad who, however, wrote: “Honour Allah and be kind even to your slaves.” In Persia, at any rate, slaves are kept only as domestic servants, and are particularly well treated, being with reason trusted more than hired servants; in this connection the child borne by a slave to her master belongs to his class and his born free. Can we, with a recollection of Hawkins who bought Negroes in Africa to sell in America, throw stones at slavery among Muslims? I think not. Freedom of thought and private judgement are gradually asserting them among Muslims, just as among Roman Catholics.....

“If the lives of great men are studied, imperfections are invariably revealed, and in many cases the greater the man the more conspicuous is the faults. Personally I hold that Muhammad was, with all his human frailties, one of the greatest of mankind; that he was impelled by the highest motives to beat down idolatry and fill its place with the much higher conception of Islam, and that by so doing he rendered immense service to the human race, a service to which I pay homage.”

PROPHECIES CONCERNING THE ADVENT OF THE PROPHET MUHAMMAD (S.A.W)

In the Bible there are numerous prophecies concerning the coming of the Prophet Muhammad. Experts are cited below:

JOHN: 12- "I have still many things to tell you but you cannot hear them now."

- 13- "When the Spirit of truth comes, however. He will guide you into all truth; for him will not speak on. His own account but: will say whatever He hears, and He will make known to you what is to take place?"
- 14- "He will glorify. Me, for. He will take from what is mine and will declare it to you."

THE ACTS:

- *22. "In fact Moses said. "The Lord God will raise up from among your brothers a Prophet like me. Listen to everything he will tell you:"
- 23. "And every soul that will not listen to that Prophet will be utterly destroyed from among the people."

(QUOTED FROM: THE NEW TESTAMENT")

The Gideon International
1972 Edition. P/190 \$ 206

PASSAGES OF GENESIS SIXTH

"He saw to riders, one of them was a rider upon an ass, and the other, a rider upon a camel, and he harkened diligently with much heed."
(Isaiah XXI.7)

In the English Bible, however, it is thus translated:

"And he saw a chariot with couple of horseman, a chariot of horses and a chariot of camel; and he hearkened diligently with much heed."

*There can be no doubt that, of the two riders represented by the Prophet 'Isaiah, as bearing the restores of the true worship of the Godhead, the rider upon the ass it Jesus Christ, because he so made his entry into Jerusalem; and that by the rider upon a camel is meant the Prophet of Arabia, of which country the camel is the characteristics conveyance.

An allusion to 'chariot drawn by camels' appears in the * Hindu Scripture 'Atharva Ved' at twelfth chapter in Suktas known as 'Kantap Sukta'. The Second Mantra 'The Camel Rider' translated by Prof. Griffith reads:

"Camels twice ten that draw the car, with females by their side, he gave.
Fair would the chariot's top bow down escaping from the stroke of heaven."

The Sanskrit word use is: 'Ushtra' and in the Old Persian it is "Ustra".

The coincidence between the prediction of the passage of 'Genesis' and the Sukta of Atharva Ved is a meaningful coincidence indeed.

There are many more predictions about the advent of Prophet Muhammad appear in the 'Bhavishya Puran'.

* Quoted from: Sir Syed Ahmed Khan' (Passages of Genesis) Essay on the 'Life of Muhammad' P/332

* Quoted from: 'Muhammad in Hindu Scriptures' By 'Abdul Haq Vidyarthi Edited by Asharaf Naim & Anwar Naim P/13.

BIBLIOGRAPHY

1. Muhammad – His Life based on the earliest sources by Martin Lings (Abu Bakr Siraj Ab Din).
2. The Life of Muhammad (A. Translation of Ibn Ishaque's) Sirat Rasul Allah by A. Guillaume.
3. The Life of MUHAMMAD by Muhammad Hussain Haykal (English Edition).
4. The Emergence of Islam by Muhammad Hamidullah.
5. The Prophet's Establishing a State and His Succession (Published by Pakistan Hijrah Council) by Muhammad Hamidullah.
6. The Arab Civilization by Joseph Hell (Translated by S. Khuda Buksh).
7. The Spirit of Islam by Ameer Ali.
8. History of Persia by Sir Percy Sykes.
9. Sirat – un – Nabi (Urdu) Vol. III by Syed Sulaiman Nadvi.
10. Prayers and Charity (Extracts from the Holy Qur'an) Edited and compiled by K.A. Majid.
11. A History of the Indian People by D.P. Singhal.